

THE
AMERICAN CHURCH REVIEW

EDITED BY THE
REV. HENRY MASON BAUM

FEBRUARY, 1883

FOUNDED 1848

PUBLISHED MONTHLY

VOLUME XLI

NUMBER II

WHOLE NUMBER, 141

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NEW YORK
AMERICAN CHURCH REVIEW ASSOCIATION

173 East 71st Street

1883

AMERICAN CHURCH REVIEW.

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AMERICAN CHURCH REVIEW ASSOCIATION,

P. O. Box 1839, NEW YORK.

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FEBRUARY, 1883,

LITURGICAL ENRICHMENT.

SECOND PAPER.

HAVING, in the article on Liturgical Enrichment in the REVIEW for October, exhibited the Jewish origin of the Divine Offices of the Christian Church in many of their leading and characteristic features, and remarked upon the proper relation of the Eucharistic Service to the general worship of the Church, and indicated the manner in which our Office for this Service can be enriched, without disturbing its order from the related Liturgies of the Ephesine family, I propose in the present article to treat of the other Prayer Book Offices taken in connection with the Communion Office, and to show that by keeping to the old lines traced in the preceding article most that is desired can be attained; while, without going so far as this, much can be secured by *rubrical changes alone*, without any alterations necessarily in the text of the Prayer Book.

It is a most striking proof of the surpassing excellence of the Offices from which our Prayer Book was derived, that, after departing from them for a considerable time, the instincts and cravings of the widely extended communions of England and America should, without the slightest reference

to any ritual antecedents, *and in utter unconsciousness of them generally*, demand such discretionary liberties in the use of the Prayer Book Services as, if exercised, would in the most important respects restore them to what was the *obligatory* use of the original Offices when ours were compiled from them. In this one fact lies the solution of all the difficulties with which this movement is surrounded, as it seems to me, while from it we may derive the most salutary of all admonitions, that of personal experience, that we presume not to wander a single step farther than we have already done from those venerable usages, which, as established in the originals of our Prayer Book Offices, were the result and embodiment of *fifteen centuries* of the Church's best learning, and study, and piety, and experience.

I have before me as I write, and from which chiefly I shall cite the proofs and illustrations of what I have said, a translation of "The Psalter, or Seven Ordinary Hours of Prayer, according to the use of the Illustrious and Excellent Church of Sarum," with "The Litany" and other Occasional Offices, together with "the more important variations of the York and Hereford Uses." These are the Offices, with their Rubrics, Anthems, Hymns, etc., out of which our Prayer Book was compiled, and which every one who would understand the rationale of the same would be interested and instructed by carefully studying.

What is sought for in the matter of Divine worship may be embraced, for the most part, under two heads.

First, *More flexibility in the Prayer Book Offices and freedom in their use.*

Secondly, *Their fuller adaptation to the Festivals and Fasts and closer general sympathy with the changes of the ritual year.*

The means very generally suggested, and acquiesced in, for attaining what is specified under the first head are the separate use and different combinations of the Morning and Evening Prayer, Litany and Holy Communion.

To make it the more manifest when and how far this

may be done in accordance with ancient precedent, I would remark very briefly upon the specific origin of our Offices and cite a few of the more important Rubrics which regulated the use and therefore indicate the scope of their Originals *as the necessary basis, moreover, of what I have to say.*

The Offices for the Seven Daily Hours of Prayer and the times for their use respectively, were, Matins, from after midnight, or "very early in the morning while it was yet dark;" Lauds, at the breaking of day; Prime, at 6 A.M., or between that and 9 A.M.; Terce, at 9, or between that and 12; Sext, at 12, or between that and 3 P.M.; None, at 3, or between that and 6; Vespers, at sunset, or between that and 9; and Compline, or Completorium, at bedtime. But after the persecutions of the Christians ceased, and with them the occasion for nocturnal assemblages, it appears that Matins and Lauds (and Prime, after it was instituted), to which was sometimes added Terce, came to be said BY AGGREGATION, as one continued Morning Office.

Now, of this aggregated office our Morning Prayer is a careful and exact compendium, as the following comparative synopsis will show:

ANCIENT ENGLISH OFFICES.			REVISED OFFICE
MATINS.	LAUDS.	PRIME.	MORNING PRAYER.
In the Name.....	Verse & Response.	In the Name.....	Sentences.
{ (Privately)		[See below]	Exhortation.
Our Father.....		Our Father (Priv.) ..	Conf. Absol.
O Lord, open.....			Our Father.
O God, make.....	O God, make.....	O God, make.....	O Lord, open.
Glory be.....	Glory be.....	Glory be.....	O God, make.
Alleluia.....	Alleluia.....	Alleluia.....	Glory be.
or Praise be.....	or Praise be.....	or Praise be.....	{ Praise ye
Invitatory Anthem..			{ The Lord's Name
Ps. Venite.....			Ps. Venite.
Hymn.....		Hymn.....	
12. Pss. 6. Ants.	5. Pss. & Ants.	3. Pss. 1. Ant.....	Psalms.
(S. 18. Pss. 9. Ants.)..	(S. Jubilate).....	(S. 9. Ps. 1. Ant.)....	(in course.)
Glorias.....	Glorias.....	Glorias.....	Glorias.
Antiphon.....	Antiphon.....	Antiphon.....	
Benedictions.....			
A lection of 3 or 9)			
Lessons.....			{ First Lesson
O. T. N. T. Hom....			{ Old Test.
Responsaries.....			
(S. Te Deum).....			Te Deum.

ANCIENT ENGLISH OFFICES.			REVISED OFFICE
MATINS.	LAUDS.	PRIME.	MORNING PRAYER.
	Canticle.....	Athan. Creed	or
	(S. Benedicite).....		Benedicite.
	Short Chapter.....	Short Chapter.....	Second Less. N. T.
	Hymn		Benedictus.
	Benedictus		Jubilate.
	[See above]	[See above].....	Athan. Creed.
		[See below].....	or Ap. Creed.
	The Lord be.....	{ Petitions and	The Lord be.
	Let us pray.....	{ Short Litany.....	Let us pray.
		Our Father.....	Short Litany.
		Ap. Creed.....	Our Father.
		Petitions.....	Petitions.
		Conf. Absol.	
	Collect for Day....		Collect for Day.
	Collect for Peace..	Collect for Grace..	Collect for Peace.
		Intercessions.....	Collect for Grace.
			Intercessions.
		Benediction	Thanksgiving.
			{ Benediction.
			{ "The grace."
Short Chap. at Terce (Sunday), 2 Cor. xiii. 14. "The grace"			

The dotted lines in the above show from which of the old Offices the parts of our own are derived. S. signifies Sunday.

I have taken the English Prayer Book for the comparison, rather than our own, for the sake of brevity and simplicity, it being a little nearer to the originals, as I shall do likewise when I come to speak of the Evening Prayer.

At the end of Terce, of which the last sentence in our Morning Prayer is the representative, it being, as appears above, the Sunday Capitulum, or Short Lesson, in that Office, on the *week days* of Lent, the xv. Gradual Psalms (exx. to cxxxiv. inclusive)* were said, followed by the Litany.*

Immediately after Terce commonly followed the Liturgy, or Communion Office, though sometimes it came before Terce. The next office in order is Sext, and after *this* sometimes came the Communion. Next was None, at the end of which (as at the end of Terce daily), on the *Wednesdays* and *Fridays* of Lent, the Litany was said. *Here* sometimes,

* "Here, on week-days in Quadragesima (beginning with the Monday after the first Sunday), the xv. Gradual Psalms followed by the Litany, until Wednesday before Easter, inclusive."—*Trans. Sarum Psalt. Rub.* at the end of Terce, p. 134.

instead of after Terce or Sext, followed the office for the Holy Communion. Yet, differing from all the foregoing, on Christmas Day, when there were three celebrations of the Eucharist, one took place at the end of Matins immediately after the Te Deum, and the others at later hours.*

The Roman rule in this matter differs somewhat from the old English use and still further illustrates, therefore,—what I am endeavoring to prove to be legitimately and safely attainable,—flexibility and freedom in combining and using the different Offices of the Church, according to the varying exigencies of times and occasions.†

I refer to the authorities of the Roman Church, not, of course, as authority for us, except so far as they go toward making up the consent of Christendom touching any particular matter, but merely to show that the *one, rigid, and unvarying time and manner* of using the Prayer Book Offices, which has been the prevailing use of the Church, is in direct

* “On all Simple Sundays, *i.e.*, which were not Feast days, the Communion office came after Terce.

“On Week-days it was generally at the same hour. But on the first Monday in Advent it was *before* Terce. In Lent it was after None, except in Feasts, when the Communion Service for the Feast came *before* Terce.

“On Christmas-Day there were three different celebrations: one after Te Deum in Matins; another after [Prime?] and another after Terce.”—*Derived from the Consuetudinary of Sarum, and given in the Trans. of the Sar. Psalt.*, p. 439.

† “Missa privata saltem post Matutinum et Laudes quicumque horâ ab aurora usque ad meridiem dici potest.

“Missa autem conventualis et solemnâ sequenti ordine dici debet. In festis Duplicibus, et Semiduplicibus, in Dominicis, et infra Octavas, dictâ in choro Horâ Tertiâ. In festis Simplicibus, et feriis per annum dictâ Sextâ. In Adventu, Quadragesima, Quatuor Temporibus, etiam infra Octavam Pentacostes, et vigiliis quæ jejuntur, quamvis sint dies solemnes, Missa de Tempore debet cantari post Nonam. . . .

“Excipiuntur ab hoc ordine dicendi Missam conventualem Missæ in Nativitate Domini, quarum prima dicitur post mediam noctem, finito Te Deum laudamus, in Matutino, secunda in aurora, dictis Laudibus et Primâ, tertia verò in die post Tertiam, vel ubi aliter ex dispensatione apostolica disponatur.”—*Rub. Gen. Miss. XV. (De hora celebrandi Missam.)*

contrariety to the practice of the whole of the Western Church, besides our own Communion; as I shall presently show it to be a departure from the *original practice of the REFORMED CHURCH OF ENGLAND*.

I would remark further, in regard to the lesser or mid-day Hours, that they could be said, when circumstances required it, by aggregation, at any one of the hours between Prime and Vespers inclusive. When said, it was in their entirety, as a general rule, including, of course, Penitential Psalms, Litanies, Festal Commemorations and Special Prayers, as they pertained to one or other Office for the day or season.

We come next to Vespers and Compline, the sources of our Evening Prayer, and can best show its relation to them by an analytical table, similar to what was just given to illustrate the origin of our Morning Prayer.

EARLY ENGLISH OFFICES.		REVISED OFFICE.
VESPERS.	COMPLINE.	EVENING PRAYER.
In the Name.....	In the Name.....	Sentences.
	[See below]	Exhortation.
	Turn Thou us	Conf. Absolution.
Our Father (<i>Priv.</i>).....	Our Father (<i>Priv.</i>).....	Our Father.
O God, make	O God, make	O Lord, open.
5. Pss. & Ants	4 Pss. 1 Ant.....	O God, make.
Glorias	Glorias	The Psalms.
Short chapter		Glorias.
Hymn		First Lesson.
Magnificat.....		Psalm xcviil. or
	Short Chapter.....	Magnificat.
	Hymn	Second Lesson.
	Nunc Dimittis.....	Ps. lxxvii. or
	[See below]	Nunc Dimittis.
Short Litany	Short Litany.....	Ap. Creed.
Our Father	Our Father	Short Litany.
Petitions.....	Petitions	Our Father.
	Conf. Absolution.	Petitions.
Collect for Day		Collect for Day.
Collect for Peace.....		Collect for Peace.
	Collect for Aid	Collect for Aid.
	Intercessions.....	Intercessions.
	Benediction	Thanksgiving.
	Our Father	Benediction.
	Ap. Creed.	

These Offices, as well as those for the morning, were often said by aggregation in practical use, of which, as appears

from the foregoing table, our Evening Prayer is a no less admirable compendium than is the Morning Prayer of Matins, Lauds and Prime. And it here occurs to me to suggest that in providing for two Evening Offices, which are so greatly needed in our Church, a reference to the old arrangement may afford valuable aid. Not that anything should be allowed to supersede our present Office when there is but one evening service, as it is undoubtedly the best aggregation of the two that could possibly be devised, to say nothing of the strong hold which it has, in its present form, upon the affections and associations of our people, which is enough, of itself, to counterbalance *many* minor reasons for change, even did they exist.

Towards the end of Vespers, as also of Lauds (just where the Versicles stand after the Creed and before the Collect for the day, in our Morning and Evening Prayer), on the week days of Advent and Lent, and upon Ember days certain "Preces" (Penitential versicles), ending at Lauds with Ps. 130, "Out of the deep," etc., and at Vespers with the 51st Psalm, "Have mercy upon me," etc., were said, according to the more common ritual usage, which were followed immediately by the Collect for the day and any special Commemoration of the time, as with us during Advent and Lent. In the Sarum use, however, these same Petitions, ending always with the 51st Psalm, were said not only at Lauds and Vespers, but at Terce, Sext and None, in the Week-day Office for the greater part of the Year.*

Next after the Offices for the Seven Hours follow the

* "These petitions (!) are to be said thus: at Matins, Terce, Sext, None and Vespers, in all week-days throughout Advent and from the First Sunday after the Octave of the Epiphany to the Supper of the Lord [Thursday before Easter], and from the First Sunday after Trinity to the Advent of the Lord, in the ordinary weekly service, except at Matins on Wednesday and Friday and Saturday of the Four Times of Advent and except at Vespers, from 'O Sapientia' to the last 'O' inclusive." [December 16th to 25th.]—*Tr. Sar. Psalt.*, p. 173.

(!) See note A at the end of this article, p. 61.

Collects for the year, then the Penitential Psalms, of which much more account seems formerly to have been made than now by us. A column of Rubrics precedes them, prescribing the times for their use, among which were, after sermon at Sext on Ash-Wednesday and after the Office for each of the Seven Hours, one, in regular order, thus going through them daily during Lent.

Finally, so far as concerns our present purpose, we come to "The Greater Litany,"—the original of our own,—in six parts, one for each day of the week (except Sunday) during Lent, the first four petitions, or invocations of the Trinity preceding each portion, except on Holy Saturday, the vigil of Easter. From the page of Rubrics prefacing it, I transcribe such passages as prescribe the times of its use.*

To this cursory glance at the various times of using and modes of combining, the ancient Offices of the Church, of which ours are the legitimate offspring, I need not add a word by way of applying to our present circumstances the deductions which are obvious, at first thought, from the facts exhibited. We have seen the Offices for all the Hours used separately, or combined with others—the Litany and Gradual Psalms and the Litany and Penitential Psalms, sometimes combined with the Morning Offices, sometimes with

* "The Litany, preceded by the xv. Gradual Psalms . . . was said for all the people of God, after Terce in the Week-days of Quadragesima, *i.e.*, from Monday after the first Sunday to Wednesday before Easter inclusive, all without note. But besides this, on every Wednesday and Friday in Quadragesima . . . after None . . . was said the Litany."

"On Monday, in Rogations, after None, the usual Procession took place from the Cathedral to some Church in the city; in the end of which, preceded by the Seven Penitential Psalms, was said the full Litany, with the Petitions and Prayers, without note, unless it was a Festival, when it was otherwise. On Tuesday and Wednesday in Rogations the same took place, except that the Litanies then used varied in the invocations and musical notation, and were chanted. Besides these, Litanies were chanted in procession at other times; as for favorable weather, in time of pestilence, for peace, in famine, or for other causes."
—*Trans. Sarum. Psalt.*, p. 406.

the Evening, and sometimes used as a distinct Service—while we find the Eucharistic Office, complete in itself, sometimes following immediately upon Matins, at the end of *Te Deum*, sometimes at Terce, or Sext, or None, before or after, with or without the Litany and Penitential Psalms, as they pertained to the Season or the Office, which it immediately preceded or followed. What further sanction than the common consent and *law* of all western Christendom can any one possibly desire, to warrant the separate use, or every *possible* combination, if need be, of the Morning and Evening Prayer, Litany and Communion Office, as the different seasons suggest and our varying circumstances and necessities require, so long as not one sentence of Rubric or Canon forbids us this freedom and, as can be easily shown, the early practice of the Church of England abundantly sanctions it?

To say nothing of the proof which the Offices themselves afford, by their very construction and fullness, that they were designed for separate use, it may be seen by reference to the first three editions of the English Prayer Book, that the following Rubric stands at the beginning of the Office for the Holy Communion. "So many as intend to be partakers of the Holy Communion shall signify their names to the Curate over night, or else in the morning afore the beginning of Morning Prayer, or immediately after"—the last clause showing that there was an interval between Morning Prayer and Holy Communion.

At the head of the Communion Office in all the editions of the Prayer Book, from 1549 to 1662 (the date of the last revision), stands the following Rubric: "After Morning Prayer, the people being called together by the ringing of a bell and assembled in church, the English Litany shall be said after the accustomed manner, which ended," etc., showing that there was an interval between the Morning Prayer and Litany.

Mr. Jebb, an acknowledged authority in the ritual matters of the Church of England, says: "The original custom

of the Church, Eastern and Western, was to celebrate the Matins and the Communion at different hours. Such is still the custom at the Cathedrals of Winchester, Worcester and Hereford, at the College of Winchester and, as Wheatly informs us, formerly at Merton College, Oxford; and tradition gives the same account of Canterbury and possibly of many other places. It would appear from passages in Archbishop Grindal's Life, that the same custom prevailed in the Diocese of York, till altered by his authority.*

Heylyn says: "This was the ancient practice of the Church of England. The Morning Prayer or Matins, to begin between six and seven; the second service or Communion-service, not till nine or ten, which distribution still continues in the Cathedral Church of Winchester, in that of Southwell, and perhaps some others."†

That the Litany was used as a distinct Office, is likewise abundantly manifest. The Rubric prefacing it in the Prayer Book of 1549 prescribes that, "upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's injunctions."

In the xlvi. of Elizabeth's injunctions, 1559, it was ordered "that weekly, upon Wednesdays and Fridays, not being holy-days, the curate, at the accustomed hours of service shall resort to church, and cause warning to be given to the people by knolling of a bell and say the Litany and prayers," ‡ *i.e.*, apparently, the prayers which were printed at the end of the Litany.

Proctor, in his treatise on the Common Prayer, says: "The English Litany was originally intended to be a distinct Office. It was put forth as a separate book by Henry VIII. §

The Litany is generally used by itself on the occasion of a Confirmation." ¶

* Choral Service, p. 227.

† Antidotum, Part iii. 61.

‡ Doc. Ann., l. 196.

§ Hist. an Rationale, 229.

¶ Ibid., Note, 230.

That the Office for the Holy Communion may be used as a distinct service, we need not go beyond our own Prayer Book for proof. The Rubric at the beginning of this Office provides that "the Lord's Prayer may be omitted *if* Morning Prayer hath been said immediately before," which implies, of course, that it *may not* have been said immediately before.

As indicating the time when the change from the earlier usage of the Church of England took place, the instrumentality by which it was effected and the authority, therefore, on which the later usage rests, I will here cite, though quoted in my former article, the injunction of Grindal, Archbishop of York, put forth in 1571, in which he directs the clergy "not to pause or stay between Morning Prayer, Litany, or Communion; but to continue and say Morning Prayer, Litany and Communion (or the service appointed to be read when there is no Communion), together without any intermission." * "In the same Archbishop's articles for Canterbury," "he forbids ringing between Morning Prayer and the Litany." †

The injunctions of an Archbishop of the Church of England, "whose early foreign training, as is evident from many circumstances of his life, had incapacitated him from a sufficiently discriminative estimate of our Liturgy," ‡ are the authority, as it thus appears, on which rests our present practice, over against which may be set the general usage of all Western and indeed Eastern Christendom up to that time and the absence of all legislation, confirming such injunctions as the Church's law, either in England or America, up to this hour.

The conclusion, therefore, to which we are brought as the summary of the whole matter is, that "*as the practice of uniting the services began so early, and has not been censured or discountenanced by the later revisers of the Prayer*

* Life of Grindal, Bk. ii. chap. 2.

† Robertson on the Liturgy, p. 129.

‡ Jebb, 227.

Book, we need not doubt that it is sufficiently sanctioned ; WHILE, ON THE OTHER HAND, IT IS EVIDENT THAT A DISTINCTNESS WAS ORIGINALLY PROVIDED FOR AND STILL REMAINS LAWFUL." *

But notwithstanding the abundant authorities adduced (to which many more might be added), both from ancient ritual precedent and the earlier use of the Reformed Church of England, for the separate use of the Prayer-Book Offices, there yet remains a difficulty to be met before we can attain what is desirable in the matter of their flexibility.

It is not to be supposed that ecclesiastical antecedents, or even legislative enactments, will make our people satisfied with foregoing one half of the service to which they have been accustomed on the Lord's day and which is generally, and rightly felt not to be too great a "sacrifice of praise" to be offered on that holy day to the Father of Mercies and God of all Comfort. Nor in country parishes, which are, and ever will be, the great majority in our Church, is it practicable for the people to assemble at different hours on Sunday morning for Morning Prayer and Holy Communion.

It is therefore well worthy of consideration whether the omission of certain parts of the Offices of Morning Prayer and Holy Communion might not be left to the discretion of the minister when the two are to concur on Communion Days.

As the matter now stands, we have several Exhortations, general Confessions, general Supplications and general Thanksgivings. Two Lessons from the Old Testament (including the Decalogue), three from the Gospels (including the summary after the Decalogue), and one from the Epistles. There is the Exhortation and Confession at the beginning of Morning Prayer—the greater general Confession and Supplication of the Litany—another general Supplication in the Prayer for the Church Militant—another general Exhortation immediately following—another general Con-

* Robertson on the Liturgy, p. 129.

fession—still another in the Prayer of Humble Access and then the crowning climax of all confession, supplication, and thanksgiving, in the whole Eucharistic Service. Is there not obviously a redundancy here which could be curtailed without essential loss, when these Offices, each of which is so full and complete for separate use, are brought together and virtually compacted into one?

The Exhortations with which our Offices abound were no part of their originals; nor was the Decalogue recited in the Communion Office till 1552. The first were necessary at the time they were inserted, because of the deficiency of preaching and ignorance of the clergy; and the second, as well as the first, because of the *gross* ignorance of the people. These causes, which furnished such abundant reasons for the additions then made to the ancient Offices, happily do not now exist to any such extent as they did then. Suppose, then, the redundancy *in these particulars* be curtailed, or the use of it be made discretionary, one could then begin with the Lord's Prayer and, following the present order of the Morning Prayer to the transition to the Litany, if it were to be said, go through with that to the end of the Prayer, "We humbly beseech Thee," etc., thence to the Collect for Purity in the Communion Office, and from that, passing over the Decalogue, to the Collect, Epistle and Gospel for the Day. Or, if the Litany were not to be said, at the place of transition, taking instead of it the Collect for Purity, then that for the Day, etc., as before. The special advantage of this arrangement is, that, while it abbreviates considerably the Morning Office, it preserves the integrity of what constituted the *original* Offices and gives occasion for no confusion or embarrassment of the congregation from uncertainty as to the posture to be assumed in anticipation of what is to follow. Whether the Minister should take the Litany, or Collect for Purity, at the end of the Prayer for the President, would make no difference, for the congregation are already kneeling; and whether he should begin to rehearse the Commandments, or to recite the Collect for the

Day, is to them the same, for still they are kneeling, in posture for either, and can make no response till something is uttered for them to respond to. An arrangement of this sort, or at any rate upon this principle, would undoubtedly rid us of some redundancy, and compact our Offices into a better unity when used as one. It might be objected, I know, to such an order, that it would confound the distinction between the Offices of Morning Prayer and Holy Communion, which had better be preserved. Would it not be rather be virtually an expansion backwards of the Ante-Communion Office, or the making of that and the Morning Prayer united one great Ante-Communion Office? For the Liturgy proper begins with the *Sursum Corda* and all that precedes this is but preparatory to it.*

In confirmation of the general idea contained in this suggestion, I quote the Rubric at the end of the Communion Office in the English Prayer Book of 1549.†

“When the Holy Communion is celebrate on the work-day, or in private houses: Then may be omitted the Gloria in Excelsis, the Creed, the Homily, and the Exhortation, beginning, ‘Dearly beloved,’”etc.

A few words upon one or two matters of detail while speaking of what is attainable in the way of flexibility.

I believe there is no one thing, unimportant as it may be in itself, that is such a clog to the freedom and life of our services as the Exhortation before the General Confession. It is admirable and effective in missionary work and is very well for use once a week, say, when a large congregation, consisting in part of undevout and perhaps *very* occasional worshipers, demand something of the sort to call their attention to the duty of worship and render it therefore appropriate and effective; but to be bound to its perpetual repetition, fourteen times every week and twelve of these

* *Missa Solemnis semper dicitur post aliquam Horam, etiam in nocte Nativitatis Domini: ut Horæ Canonicae sint quasi quædam ad Missam præparatio.*—*Garantus. Thea. Sacr. Rit.* tom. i. p. 112.

† *Lit. of Ed. VI.*, p. 95, Parker Edit.

times to the devout few who not only understand their duty in this particular, but have torn themselves away from "the cares of this world" for the *express purpose* of performing it and nothing else, is, to say the least, quite unnecessary.

Now why could not the Rubric after the Sentences of Scripture be altered on this wise?

Then shall the Minister say,

Let us humbly confess our sins unto Almighty God,
or else

"Dearly beloved brethren," etc., as now.

This would relieve the difficulty and with it all objections to the introductory portion of our Morning and Evening Offices. It would be strictly analogous to the bidding before the prayer for the Church Militant in our Communion Office—"Let us pray for the," etc., etc. And if further authority be desired by any it may be found in the York Offices, where, before the Confession of which ours is the amplification, may be seen, instead of our long Exhortation, the following:

V. "Let us confess unto the Lord, for He is good.

R. And His mercy endureth forever." *

This same verse and response stand before the Confession in the Communion Office in *all* the English Uses of Sarum, Bangor, York and Hereford, and are peculiarly English; as nothing of the sort stands before the Roman Confiteor, either in the Daily Offices or Mass.

It would often be preferable, however, because more simple and less formal, when but a few devout persons are assembled, to begin the Morning and Evening Offices with the Lord's Prayer, as was the usage from time immemorial in the Church of England till the revision of 1552. And a few words added to the first Rubric are all that is necessary to provide for this.

I would respectfully suggest, likewise, whether the constant use of another exhortation might not be made dis-

* Trans. Sar. Psalt., pp. 119, 386.

cretional? I refer to the first and longer part of the one preceding the General Confession in the Communion Office. "Dearly beloved in the Lord, etc.," to "Ye who do truly, etc." In the Prayer Book of 1549, before the Exhortation stands this Rubric.*

"After the Creed ended, shall follow the Sermon, or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the body and blood of our Saviour Christ, then shall the Curate give this Exhortation to those that be minded to receive the same." "Dearly beloved in the Lord, etc."

Now would not a restoration of this rule, or some similar provision, be advantageous in ridding us of that redundancy of Exhortations which so singularly characterize the English Offices, and serve not a little to check the fervor of our public worship, especially in the more Festive Seasons? And permit me further to ask, When this exhortation is used would it not be better to say it at the conclusion of the sermon, etc., as suggested by the Committee of the Upper House of the Convocation of Canterbury in the following language?

"Concerning this Exhortation, it was suggested to us, that being read, as it now is, after the withdrawal of all save those who have resolved at that time to communicate and who must be supposed to have already examined themselves and after such examination to be now drawing near to eat of that bread and to drink of that cup, the strong expressions it contains as to the danger of an unworthy receiving are unseasonable and are found in practice to disturb the minds of some of those who remain to communicate. These objections would, in our judgment, be in a great degree removed if this address were read, as the Exhortations which precede it are ordered to be read, at the conclusion of the sermon to the whole congregation, rather than after the

* Lit. Ed., vi. p. 79, Parker Ed.

Prayer for the Church Militant. Having regard to the place of this Exhortation after the two which immediately precede it and which are distinctly ordered to be read at the close of the sermon, and to its tenor as applicable to the whole congregation, consisting of those who have, or have not, yet resolved to remain and communicate, rather than to those who have already begun to take part in the Communion Office, there does not appear to be so distinct a settlement of the place in the service at which this Exhortation must be read as to prove that it may not be read immediately after the sermon and before, instead of after, the Prayer for the Church Militant, when the Holy Communion is administered."

A more important matter, however, than single Exhortations, is some general provision for both shorter and longer Offices. The former is a desideratum very often for Week-day services and for shortening the Sunday service without omitting any Office, when the Litany or Communion Office, or both, are conjoined with the Morning or Evening Prayer; and the latter for seasons of unusual solemnity (as Holy Week and High Festivals), when it would be agreeable to many to prolong materially their devotions, appropriating a considerable portion of the day to exercises of worship in the house of prayer. This would tend, I think, to render our services less perfunctory and more earnest, and could be easily attained by appointing for such more solemn seasons continuous series of Psalms, Lessons and Homilies or Meditations, with responsary Canticles, Hymns, etc., leaving it to the discretion of the minister to use one or more according to circumstances. In this way could be secured all the substantial advantages of social meetings for *devotion alone*, so much in favor with our Non-Episcopal brethren, without their irregularities and other disadvantages. Indeed all necessary variety as to length could be obtained for the service on any day of the year, without disturbing, in the least, the present *order* of our Offices, by appointing portions of Scripture in two or more parts for the Lessons and by pro-

viding Selections of Psalms varying in length, leaving it to the discretion of the minister to read a part or the whole of the portions appointed for the Lessons, and to use the Psalter for the day or a long or short Selection.

For entrusting to the minister such a discretionary power, abundant precedents may be found in both primitive and later times. "The memorials of the Apostles or the writings of the Prophets were read *as long as the time permitted*," says Justin Martyr.* "Then let the same clerk who pronounces the Benediction (*i.e.*, before the Lesson), *when enough at his discretion has been read*, say, But thou, O Lord, etc.," says the Rubric in the Use of Sarum,† respecting the Lesson which follows the Psalmody in the Second Nocturn of the Matin Office, answering to our First Lesson at Morning Prayer. Indeed the construction of all the old Matutinal Offices, consisting as they do, sometimes of 3 Nocturns, comprising 18 Psalms, and 9 Lessons, and sometimes of 1 Nocturn, comprising 12 Psalms and 3 Lessons and sometimes of other numbers of both Psalms and Lessons, affords an abundant exhibition and illustration of this principle.

But let me hasten to the statement of the few thoughts I have to offer under the second head, viz. :

The fuller adaptation of our Offices to the Festivals and Fasts and their closer general sympathy with the changes of the Ritual Year.

And here I would remark, lest what I have to say should be thought to indicate, in any degree, a want of appreciation of "the Prayer Book as it is," that a study in detail of the Liturgical and Ritual Offices of the Western Church and to some extent of the Eastern, has led me to admire more and more the wisdom, judgment and moderation with which ours were compacted out of the old originals and to wish that they may remain essentially the same, a monument of

* Apology, 1.

† Trans. Sar. Psalt., p. 48.

honor to those who compiled them and an enduring treasure to us who inherit them. But this implies by no means, I think, that we must content ourselves to use just these Offices and nothing else, on every occasion for which they can possibly be made to answer, any more than a due veneration for the Lord's Prayer implies that we use besides this no other prayers. If it be enough, as we all say, that we frame our prayers "after this manner," so they do not set aside the use, at times, of this particular form, is it not enough that we model other Offices, when we feel the need of them, after the pattern of our acknowledged standard, so the new is not allowed to supersede the old? Surely, the most *extravagant* veneration for the Reformers cannot require a more exclusive adherence to the forms of worship they delivered unto us than the WHOLE CHURCH has practiced with respect to the form of Prayer dictated by our Lord Himself. Retaining, then, our present Offices, just as they are, for the Sundays and Festivals of the half-year from Trinity to Advent, for which nothing better could be devised, I would suggest that *upon THEIR BASIS and after their FORM*, special offices like, for instance, our Office for Thanksgiving Day, might be provided for the remaining half-year, to be placed at the end of the Prayer Book, as are the proper Psalms for certain days and likewise the Proper Lessons, in some editions and to be designated by some such term as THE PROPER OF THE TIME. This would give us all that is desirable in the way of light and shade, leave untouched in its integrity what we now have and provide us fully with what we confessedly need. It would be the introduction of no new, deranging principle, but only the carrying out a little more fully that on which our Collects, Epistles and Gospels, Proper Psalms and Proper Lessons, have been already provided and is substantially the same as the Resolution of the Convocation of Canterbury recommended touching this matter, as the following extract from the Report of their Proceedings will show:

"Resolved, That we consider that in any alteration of ser-

vices, it should be a fundamental principle that the Book of Common Prayer should be maintained entire and unaltered, except so far as shall concern *the Rubrics*, and *the division of Services*, and *the formation of new Services* by the recombination of those now existing, with such alterations in the Psalter and Table of Lessons, as may be judged fit."

The italics are my own.

The English Church has, to a considerable extent, acted upon this principle ever since the Reformation. In the Second Book of Edward VI. there is a long table of Proper Psalms and Lessons for divers Feasts and Fasts at Morning and Evening Prayer.* And the Parker Society's collection of Liturgical Offices set forth in the reign of Queen Elizabeth, contains over 200 pages, at the end of the volume, of just such Offices, many of them, as I would suggest to be contained in the Proper of the Time. And in the present English Prayer Book the Offices for the Anniversaries of the Gun Powder Treason, King Charles the Martyr, the Restitution of the Royal Family and the Eighth of March, as well as the Office for Thanksgiving Day in our Prayer Book, already referred to, are further examples of the same thing.

Such a Proper of the Time could easily be made to provide fully for the half-year of Festivals and Fasts. And to mark the difference between Sunday and Festal and the ordinary Week-day Offices, during the half-year from Trinity to Advent, a very simple and correct rule would be, so far as the Morning Prayer is concerned, to provide another Responsary Anthem to the first Lesson for Week-days, leaving the *Te Deum* to Sundays and Festivals. And it occurs to me to suggest for this purpose the Noun of the *Te Deum*, to be found at the 3d verse of the VI. chapter of Isaiah, as follows :

"Holy, holy, holy, is the Lord of Hosts.

The whole earth is full of His glory."

* Lit. Ed. VI., p. 203, Parker Edit.

Set to music, and treated anthemwise, this would be a very good short Responsary. But as choirs are not generally in attendance upon Week-day Services, an alternate, more satisfactory for reading, could be had in the amplification of this in the Apocalypse, as follows:

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

"Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever. Amen." *

Still another mode, and a more comprehensive one, of providing for this case would be, to give in the Proper of the Time the whole group of Lauds Psalms and Canticles which follow in order after the First Lesson and its Responsary, and from which the Benedicite and Jubilate in our Morning Prayer are transferred, as may be seen in the foregoing synopsis. This, by leaving it to the discretion of the Minister to use either a Psalm or Canticle, or the whole group, on the day for which it is appointed, would give every needed variety of Responsary Canticles to the First Lesson when the *Te Deum* was not used, and provide a full, grand Morning Office, especially suited for Festal Seasons, and compensate for the omission of the Litany (the 51st Psalm being one) which, by being restricted to Penitential Seasons, according to its original use, would much better mark them, as would the *Te Deum* the Sundays and Festi-

* In the first volume of Neale and Littledale's Commentary on the Psalms, pp. 70-74, is given a list of the Canticles contained in the Mozarabic Breviary, the largest and most complete collection to be found in any Book of Offices, out of which an admirable selection could be made for all the different Ecclesiastical Seasons.

vals. To save all trouble of reference, I will give in outline the group for each day in the week. See Note B.

In support of this suggestion, I quote the following passage from a very able and comprehensive work on the Ritual of the English Church.*

"Nor can I forbear to remark, that if any revision of our Morning Office were undertaken, on the principle of enriching it, with the least possible amount of disturbance, or increase of complexity, from the older forms, the Office which we have just reviewed (*i.e.*, Lauds) would suggest one effective method of accomplishing this object. The weak points of our present Office, so to speak—those in which it fails to render with as much *fullness* as could be desired the mind of the older forms—are, 1. The small amount, quantitatively, of psalmody; and, 2. The absence of any expression by means of *selected Psalms* of Lauds or Prime ideas. The expression of these is thrown upon other features, as Canticles (or Psalms used as Canticles), Collects, Petitions, etc. Now by introducing immediately after the Te Deum or Benedicite a small group of Lauds and Prime Psalms, exactly as is done in the private office before us [the Primer of 1568], this defect would be in a measure remedied. *Two* unvarying Lauds Psalms, as *e.g.* the 63d and 148th, both of universal use in East and West, might suffice; with *one* of the Prime Psalms (118th, on the resurrection) for Sundays, and one (the practical 101st, or part of 119th) for week days. A single and fixed Antiphon, as here, or varying only for the Sunday or other Festival, might be added. This group of Psalms then, following the Te Deum or Benedicite (itself a Lauds feature), would precede the Second Lesson; and thus the ancient alternation of Psalmody and Lessons be in a very simple manner restored."†

I have next to remark upon what would be the general features of the Proper of the Time, if respect should be had in providing it to ancient precedent? In general terms it

* Freeman's Principles of Divine Service. Masters, London.

† P. 299.

would be of course, as already hinted, the development into a predominant influence of the penitential element of our present Offices for the Penitential Seasons and a similar development of the jubilant or laudatory element for the Festal Seasons. This would imply the omission of some parts of our Offices as now used, sometimes and additions to the same at other times. To be specific—it would require other introductory Sentences, or a discretion as to the use or omission of the Exhortation, Confession, and Absolution—a more penitential introduction for Lent, the Confession being more at length, like the Prayer of Manasses, for instance—the omission at times of the jubilant Invitatory, Venite, exultemus and prefacing it, as the beginning of the Psalmody for the Day, at other times with a *more* jubilant anthem, or else the substitution of another in its place—enlarging considerably the table of Proper Psalms and revising a good deal the table of Proper Lessons, omitting for some seasons the Te Deum altogether and then for other seasons the Litany altogether, combining with the Litany the Penitential Psalms and both or either with the Morning or Evening Prayer, restoring to the Communion Office its ancient Proper Psalms or other variable Introits, to mark in that Office also the ever-recurring changes of the seasons and to render it more complete when used as a separate service—providing for incorporating the Litany with this service, and the omission of some portions of it under specified circumstances, providing anew for the *musical* rendering of some parts of this Office which have been sung, except by our American Church, from the beginning of their use and some other lesser matters which will be indicated a little further on.

J. F. YOUNG.

HEBREW, GREEK AND LATIN CHRISTIANITY.

The Organization of the Early Christian Churches. Bampton Lectures, 1880. HATCH.

History of the Christian Church. Vol. I.: Apostolic Christianity, A.D. 1-100. SCHAFF.

The Early Days of Christianity. 2 Vols. FARRAR.

Church History to the Council of Nicæa, A.D. 325.

WORDSWORTH.

Early Church History. W. H. SIMCOX.

THAT it has been the custom of Church historians, in treating of the evangelical preparation and of the original elements which entered into the formation of the constitution of the Christian Church, to confine themselves too exclusively to the people of the Jews, may without fear or prejudice be freely granted. The Hebrew mind confessedly was a narrow one. The Hebrew race was admirably fitted to be the depository of a traditional faith; its vocation would appear to have been the transmission, from generation to generation, of that which it had already received.

It is one thing, however, to hold the faith implicitly; another and a different thing to be able to express it explicitly. A ripe scholar is not necessarily a good teacher. To impart that which we have received other agencies are required besides traditional faith and piety. To this end there must be the thorough training and development of the

logical faculties. If the faith is to win its way by argument it must be provided with a language capable of discriminating with delicacy and exactness between things that differ. Now philosophical analysis was the notable characteristic of the Greek as contradistinguished from the Hebrew mind. Greek philosophical culture found expression in the Greek language, which, in turn, was the most perfect instrument the world has ever seen for the logical statement of ideas. It was not, we may believe then, accidental, when we consider that Christianity was to overcome the world not by the sword but by the word, that Alexandria, as the time for the advent of the world's Redeemer drew near, began to rank with Jerusalem itself as a center of religious culture and influence. Nor will it be regarded as a matter of accident that the Septuagint gradually took the place of the Hebrew Scriptures, even among the Jewish people themselves.

And the world owes to the Greeks more than the invention of the syllogism, or the creation of a language unsurpassed in its power of logical analysis. To the Greeks we owe also the development of the peculiar agencies which alone make intellectual progress and advancement possible; in other words, civilization. Alexander of Macedon was more than a great general: he was besides a great statesman and the founder of civilization, properly so called. The strength of the empire of the conqueror of Macedon was based upon a principle which, as Mr. Finlay observes, has "the merit of discovery." It was the great glory of Alexander that he accomplished the amalgamation of his subjects into one people by the founding of permanent institutions. He conquered; then he colonized. He did not, as the Asiatic conquerors before him had done, treat man as a machine and reduce him to slavery; but planted everywhere, throughout the length and breadth of the countries he conquered, Greek colonies with political rights and free institutions. It is to the Greeks we owe the idea of the city and civic life as opposed to the individualism and the nomadic wandering life of the barbaric nations. When we call to mind that our

Lord came not only to conquer in the sphere of the conscience, by the instrumentality of the word addressed to the reason, but to gather together His disciples into a kingdom and to establish a *πολίτευμα*, we can see at a glance how Alexander of Macedon, like Cyrus the Persian at an earlier time, was an instrument in the hands of God to found and organize the great centers of intellectual light and influence from which the Gospel was to make itself felt on every side, and where the Church was at the first to gain possession of the forces of the world. While Christianity, then, owes to the Hebrews the transmission of the ideas which lie at the foundation of the faith, as well as the training of the men to whom the planting of the kingdom of God in the world was at the first entrusted, she is indebted to the Greeks for the language which has enabled her to formulate her faith, and the creation of the political agencies after which she stamped and molded her separate communities.

We are ready and willing to go still farther. Christianity was designed by its Divine Founder to do something more than reclaim the world from barbarism, and gather men together into organized centers for the purposes of social and domestic life. The kingdom of heaven was in time to become a world-wide empire, to whose shelter the nations of the earth were to gather, and beneath whose shadow they were to find healing and repose. It was to accomplish this great work that the Roman Empire was called into existence, and absorbed into itself the Greek Empire founded by Alexander of Macedon. Rome took special delight in obliterating the recognized forms of national existence that she might offer to men citizenship in a kingdom which she loved to boast was commensurate with the world. In the prosecution of her mighty task Rome built highways extending from one end of the earth to another; she conferred municipal government and the rights of Roman citizenship upon the most distant tribes and nations. She extended everywhere the franchise and the well-established forms of Roman law. She thus widened men's conception of humanity. She

brought men out of their narrow tribal relationships, and gave new form and dignity to social relations and the duties of ordinary life. And in so doing she was creating the soil in which "the word of the kingdom" in due time was to strike root and grow. It only needs to reflect for a moment to see how slow the progress of the kingdom would at first have been if it had been compelled to force its way through unbroken forests and across pathless mountains, instead of taking advantage of the Roman roads to speed to the utmost bounds of the habitable globe. How slow the work of unifying the Germanic tribes must have been without the molding influence of Roman law! Rome everywhere was the great organizer; it was her power for practical administration which enabled men everywhere to become part and parcel of the one catholic and universal Church. Meet and right it was, then, and not without prophetic significance, that the inscription upon the Cross should have been written in HEBREW and GREEK and LATIN.

It will not be charged upon me, entertaining as I do these views regarding the mission of the Greeks and Romans in preparing the world for Christianity, that I am not in sympathy with any attempt to give to either the Greeks or the Romans their proper place in the founding of the kingdom. It is a subject which has not, in my judgment, up to this time, received proper consideration; I hope to be able to show before bringing this article to a close that a broader and more enlightened view of the subject would go far to allay the spirit of controversy, and at the same time furnish the true key to some of the vexed questions of Church history. It was with pleasure, then, I hailed the attempt of Mr. Hatch, in the work placed at the head of my list, to show the influence of Greek institutions and ideas upon the early constitution of the Christian Church. It is a subject worthy of thorough treatment, but I regret to say that it has failed to receive, at the hands of the Bampton lecturer, the consideration it deserves. Mr. Hatch is a pedant, not a scholar. He is wanting in philosophical breadth

and proper knowledge of his subject. The man who, in treating of the early constitution of the Christian Church, will search among Greek inscriptions and ignore the Gospels and Epistles of the New Testament is a pedant, not a scholar. He who sets out seriously to prove that because the Greeks had guilds and societies for charitable purposes, with an overseer to take charge of the funds, the Christian Church therefore is to be regarded as nothing more than a charitable organization, and its Bishop a mere distributor of alms, is surely wanting in knowledge of the thing to be proved, and can with difficulty be regarded as gifted with ordinary powers of discernment. Had the book been written by a German professor as a tentative essay, one would not be surprised at it; but that a subject so serious should receive such treatment at the hands of an English scholar and a Bampton lecturer is calculated to fill us with wonder and amazement. I have already avowed the belief that the Greeks had a mission given to them in connection with Christianity just as much as the Hebrews had. I am also of opinion that it is to the Greek language we owe the formulating of the faith, and the triumph of Christianity as an intellectual power in the world: but in making this acknowledgment I do not allow myself to forget that the substance of the faith, and the implicit belief of the Church in it, went before the expression of it; the ideas and their reception antedated the formulating of the ideas and the ratiocination by which they were worked out and logically arranged. So with the polity of the Church. The city is undoubtedly a Greek idea; Bishop is unquestionably a Greek word, but the communities which at the first under the name of Christians took possession of the cities of the world were not Greeks either by birth or education, but Hebrews; the person commissioned to preside over them, to whose care they were committed for guidance and teaching, did not receive his commission from a Greek, but from a Hebrew source. The community existed before the city; the man and his commission were in being long before the name by which

he became known among Greek and Latin and Hebrew churches. The nature of Christian discipleship was defined, and the relations of Christians one to another determined, long before they were scattered abroad throughout the Greek cities, or mingled as leaven among the Greek communities. And in like manner the spiritual character of the powers committed to the Apostles and their successors was fixed long before the name Bishop was heard of, or the orders of the ministry, by force of circumstances, differentiated. The kindling of the lamp and the providing of the material to keep it alive (to use a Scriptural image) is one thing; the furnishing of the lamp-stand, by means of which the light is to be distributed and spread abroad, another and a different thing. The Greeks through their political organization and civic life provided the stand, but they did not kindle the flame or keep it burning. A single illustration will make our meaning plain. S. John, in his Apocalypse, writes to the seven churches in Asia. Why does he single out these seven churches and make them the subject of exhortation? For the reason that these seven churches furnish a type or model of organized Christian life, and may be regarded therefore as setting forth an example and warning to the Church universal. It would appear that it was the custom of the Church at the first to take possession of the cities, and from the city as a center to extend the sphere of its operation to the country and the pagans round about. In the present instance the cities selected were all Greek cities; the soil chosen was emphatically classic soil, impregnated with Greek ideas. We have here an opportunity of seeing on a limited scale the good and the bad side of civic life in its very highest development. But more than this: the cities chosen were all in proconsular Asia. Not only, then, does the Church at the outset of her mission utilize Greek ideas and Greek modes of organization as best adapted to her purpose; she also avails herself of Roman territorial divisions, and begins to adapt herself to the conditions of Roman provincial organization and life. The Church, in

other words, in beginning her work in the world did not frame for herself artificial divisions, but took for her use that which she found already existing. It was no part of the purpose of the Divine Founder of the Church that she should exist apart from the world; she was not to be like the schools of the philosophers, a select society of exclusive thinkers; she was to leaven the family and the State, social life and political institutions, with her influence, and through them act upon the outlying world of barbarism, lying in pagan darkness. One is sometimes provoked almost beyond endurance at the invincible ignorance of the lay mind which will persist in seeing in any effort at provincial organization a rag of Popery; the fact of the matter being that the idea of metropolitical organization comes not from the Roman Church but from the Roman state, and is in its origin the acknowledgment of the principle that the Church, in her conquest over the world, instead of inventing an arbitrary system of her own, is to make use of what in the good providence of God she finds already existing and adapt them to her purpose. But if the lay mind is sometimes obtuse, it must be granted that the clerical mind is open in its way to the charge of narrowness and extravagant pretension. Diocesan Episcopacy is certainly not an apostolical institution. There is nothing especially sacred in a parochial or diocesan arrangement. It is idle to insist upon it that the robes of an Anglican or American Bishop are cut after an apostolical pattern. The original jurisdiction of a Bishop was a city and its suburb (*παροικία*), not a diocese. If men will be logical, we are bound to call our present Diocesan Bishops *Exarchs*, and not Bishops. Nor is there anything specially sacred in the term *Episcopus* itself; it is a very commonplace Greek word, which means neither more nor less than overseer. Of the two words, Presbyter and Episcopus or Bishop, Presbyter is the more dignified appellation, and is by Irenæus used as a term of respect accordingly. If permitted to express my preference for words, we think the term Angel, the Hebrew designation, the most

spiritual, and the one which marks the chief order of the ministry best in its character of Divine representative. The truth is, the same thing in the New Testament is characterized by many names, and there is no one name which can be said to be applied technically to any. It is constantly forgotten in treating of the Apostolic Age of the Church that it was a *creative* epoch, like the first week of creation itself, or the period after the calling of the Jewish Church out of Egypt. It is peculiar to all creative epochs that God appears immediately and directly and not by means of representative agents; He does not govern by organic law, but by direct and supernatural agency. The common life; the casting of the lots; the setting men apart by prophecy; the judgment upon Ananias and Sapphira—these are all notable marks of the Apostolic Age. The ministry of the Apostolic Age in like manner was extraordinary and supernatural through the bestowal of “gifts”: not organic and functional. There were first “Apostles,” then “Prophets,” then “Evangelists,” then “Teachers,” etc. It was the time when disciples were being made, and every available power existing in the Church had to be utilized to preach the Gospel to every creature. During this period names were general, not technical; men had to do what they found ready to their hand without inquiring too anxiously whether or not they were officially called to the doing of it. Every man regarded himself as the special agent of the ever-present Lord, and consecrated his gift, whatever it might be, to build up the body of the Church. Things changed when sin began to enter into the Church: her Divine Lord and Head had to withdraw Himself in consequence, and appoint others to act for Him and to take His place. It was the sin of Ananias and Sapphira which first affected the common life. It was the grumbling of the widows which first made the necessity felt for an order of men to be set apart to attend to the matter of “the tables.” While the Apostles themselves still remained upon the earth and presbyters did their work without envying and disputing, the Episcopate slept in

the Apostolate; there was no necessity of setting apart a special order of men to the function of oversight. It would have been a waste of men and of material at a time when there was none to spare. It was only when the Apostles as the *sent* of Christ, as Christ Himself was the *Sent* of the Father, were about to be withdrawn, and disputes and divisions were beginning to arise in consequence, that an order of men had to be set apart whose special work is to perpetuate the idea of mission and succession as from God, and who are to have the oversight of the churches and of the presbyters set over them. We must discriminate between the chronological and the logical order of the ministry, just as we must discriminate in philosophy between the logical and the chronological order of ideas. While the head of the Church is Himself present with the Church "walking among the candlesticks," He is Himself, so far as ministry is concerned, all in all. The twelve are His messengers or "Apostles;" the rulers of the churches are His "angels" or ministers; names are general, not technical, for the reasons that there is nothing functional or official so long as the head is himself personally acting. This is the first stage of the Church's existence; it is, as we have said, creative and supernatural, not organic or functional. When Jesus, for economic reasons, withdraws, the Apostles as His chosen representatives take His place. They now go out and in among the churches, which are presided over by persons who are indifferently called "presbyters," or "overseers," or "leaders," or "presidents." But as in the earlier stage, so now: the persons so designated have as yet no organic or functional part assigned to them; whatever they do, by whatever name they may be called, they act as apostolic delegates; they are liable to be set aside at any moment when an Apostle appears upon the scene. It was not until the Church entered upon the third stage of her existence that the orders of the ministry began to assume organic relations toward each other. The oversight of the Apostles, together with their power to ordain, was committed to a special class of men

who, because of the work assigned to them, began to be technically called Bishops; the Presbyters retained the direct charge of the congregations entrusted to them, and were recognized as the same with the Bishops in all things except in the power to ordain; as their functions became organic and functional so the term Presbyter came to have its own well-defined meaning apart from Bishop; the Deacons gradually found their sphere limited to the work to which they were originally set apart, and became the assistants of Presbyters or Bishops as might be, in all matters of practical detail. When it is claimed then that the terms *πρεσβύτερος* and *ἐπίσκοπος* are interchangeable in the New Testament we grant it. We readily grant, moreover, that S. Clement uses the words without attaching any precise technical signification to either. We admit without a question that it is not until the time of Ignatius that we have mention made of a distinct order of men technically called Bishops. But in granting this we claim that we have shown a satisfactory reason for it. It was just because the kingdom which Christ came to found in the world was a *spiritual* kingdom, that it had to be built upon *spiritual* foundations, and was not fashioned after a pattern like that shown to Moses on the Mount. Time had to be given for the first disciples to outgrow their Jewish training and prejudices, and to grow in spiritual knowledge and experience before the Temple and the Jewish polity could be entirely taken away, and the new economy, based upon spiritual experience, allowed to take its place. Time had to be given for the necessity to be felt of a regularly established order of ministry to take the place of Him who, for economic reasons, had withdrawn Himself, before the organic ministry was set apart and consecrated to do its work. The necessity for Deacons made itself felt before Deacons were created; it was not until envy and strife arose among the Presbyters that Bishops were regularly appointed to take the place of the Apostles and exercise authority over the churches. When it is affirmed then that the Church in Corinth was governed by Presbyters and not by a Bishop in the sub-

Apostolic age, we grant it; but we argue that the condition of the Church, as represented by S. Paul and by S. Clement in their Epistles, proves beyond all question the desirableness of Episcopal regimen where it may be had, and the great necessity there existed for a Bishop (which S. Clement undoubtedly was) to undertake the healing of the schism by the appointing of a Bishop to rule the flock. But the argument is not one merely of Church government, as Mr. Hatch takes for granted, and is too generally admitted when treating of the question. When S. Clement speaks, not of the external regimen but of the devotional life of the Church, he expressly mentions three orders of ministry as common to the Christian and the Jewish dispensations; "it behoves us," he says, "to do in order all things which the Lord has commanded us to perform at stated times. He has enjoined offerings and service to be rendered, and that not thoughtlessly or irregularly, but at the appointed times and hours. Where *and by whom* He desires these things to be done He Himself has fixed by His own supreme will, in order that all things being piously done according to His good pleasure, may be acceptable to His will. . . . For His own peculiar services are assigned to the high-priest, and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen." S. Ignatius runs the argument still further back. I quote from the short Greek Recension of his Epistle to the Trallians: "He who is within the altar is pure; that is to say, he who does anything apart from Bishop and Presbytery and Deacon—such an one is not pure in conscience." There is, according to Ignatius, a moral ground on which the three orders of the ministry rest. What is it? The three orders in the temporal sphere, in their gradation and their relation one to another, represent the mystery of Godhead itself in the relation which the three persons of the ever-blessed Trinity bear to each other. The Bishop is the representative of the idea of moral unity, and "is a type of the Father;" the Presbyterate is a representa-

tive of Christ and His Apostles, and sets forth the mystery of the eternal priesthood; the Deacons, according to their number (seven) and ministration are "not ministers of food and drink, but of the Church of God," the sphere of the Holy Spirit. It is a noble argument, and one which it may be affirmed is as morally certain as it is philosophically profound. The great idea which the Episcopate represents is that of *moral unity*. No man can serve two masters, much less a whole presbytery. It is the brood of the serpent that is a hydra-headed monster. Nature abhors division separation; she recognizes everywhere unity in diversity. The man and the wife are not two, but one in the Lord; the father, as the head, is the representative in the family of the idea of moral unity. A city rightly ruled can have only one mayor; a nation, if it is ever to attain to national glory, can have only one head. What to-day is the secret of the waning influence of Protestant sectism? Go into any village or hamlet in the West and you will find the answer. A population of a few hundred souls, with half a dozen contending factions rivaling and hating one another under the name of Presbyterians, Baptists, Methodists, Adventists, etc., etc. Now in opposition to all this, Ignatius insists upon it that religion is not a question of rites or of doctrines; it is not merely devotional or intellectual, but involves a principle of moral obedience, and that obedience is to be rendered not to many, but to one, who is the representative of God. The argument we affirm is on moral grounds incontrovertible, and philosophically regarded, like the Platonic idea of the world as the manifestation of God, is truly profound. The idea which Ignatius was the first thus to formulate is one which under some form or other will be found to find a place in all the Divine dispensations; it is that for which we contend when we maintain the doctrine of Episcopal succession. Our Lord Himself did not take the honor of priesthood upon Him, but was sent of the Father. His act of redemption was in the first place an act of moral obedience. When He sent the Apostles He did not commit

power to them individually, but constituted them into a college with a head and representative. When the Apostolic College was broken up by the death of its members the monarchical idea was perpetuated in the metropolitical organization of the seven churches of Asia Minor, with S. John and Ephesus as chief. The seven churches are represented in their angel, who in turn is the representative of the idea of moral unity. Mr. Hatch and writers of his school find it convenient to ignore the moral and spiritual element which forms such a notable feature of the witness of Clement and Ignatius, and substitute for it the political notion of external government and rule. It is unfortunate for the theory which Mr. Hatch propounds that it does not agree with the facts, either as represented by writers of acknowledged authority, or as they have come down to us in the tradition and institutions of the Church itself. He would have us believe that the Bishops were originally only a higher order of Deacons, and like the head of the ancient guilds the supreme almoners of the sovereign congregation; their chief function, he insists upon it, was the care and disposition of the charitable funds. Now the theory sustained by such a show of learning, taken from inscriptions found at Salkhad, in the Haurān, Thera and elsewhere, is faulty in two respects: 1. We have undeniable evidence from records far more trustworthy than Greek inscriptions, that an order of men at the very foundation of the Christian Church was set apart to take care of the Church finances, and this order was not Bishops, but Deacons; the reason, too, is given for this, and it is in direct contradiction of the theory of Mr. Hatch; the ministry of the word and the administration of the sacraments were thought to be the proper function of those directly called to the cure of souls, and the attendance upon tables was given over into the hands of an inferior grade of ministry accordingly. 2. To this it is to be added that S. Clement, S. Ignatius and Justin Martyr all agree in their testimony that the Christians were accustomed to come together, not as a guild or association for charitable purposes, but ac-

cording to the promise of their Lord and Master, to meet with Him, and hold communion with Him in the celebration of the holy mysteries, by the offering of sacrificial gifts and the making of prayers and supplications for all estates and conditions of men. S. Clement, as we have seen, speaks of the stated times for offerings; he speaks also of three grades of ministers employed in the making of the offering—High-Priests, Priests and Levites. S. Ignatius again and again insists upon it that the special function of the Bishop is to baptize and to minister at the altar; this function he fulfills immediately and directly, whereas he commits the care of the poor to other hands. Justin Martyr gives us a detailed account of the manner and object for which the Christians were accustomed to meet together. It confirms the statements of S. Clement and Ignatius in the two particulars mentioned; the celebration of the Holy Eucharist is the central and primal object which the Christians have in view in coming together, and the celebrant is the president assisted by a Deacon. In S. Clement, S. Ignatius and Justin Martyr the Priestly character takes rank before the Episcopal, just as mission ranks above jurisdiction; the external and temporal relationship is secondary to the spiritual and eternal.

To a truly thoughtful mind there is nothing in connection with Christianity more wonderful than the four thousand years' delay which was permitted to take place before the establishing of the Christian Church in the world. Why was it? One answer is, the world had to be prepared for Christianity; another is, Christianity had to be prepared for the world. It is never to be forgotten that a portion of mankind, for a period of not less than four thousand years, was undergoing a process of education for the future, and that, too, not merely with a view to the advent of the Messiah, but to the establishing of a universal kingdom by Him in the world. How august! how comprehensive! how far beyond the reach of the carnal mind must that kingdom be which it took four thousand years to

prepare for before its foundations could be begun to be laid !

It is, then, very worthy of note, that no sooner did our Lord enter upon the work of His public ministry than He began to prepare for the founding of His kingdom in the world. He separated twelve men from the whole body of disciples, and he gave them special instructions regarding the nature and powers of His Church and their own administration of it. It is to be remembered, too, that our Lord Himself according to the flesh was a Jew ; the twelve Apostles were Jews ; the first believers in the Christian faith were all Jews ; the first organized Christian community was in the city of Jerusalem. It was the claim of our Lord that He was the consummation of the Old, as well as the beginning of the New Dispensation. In Him the first had its fulfillment, even as the future in Him was to find its consummation. He did not, accordingly, break with the old until men had time and opportunity offered them to prepare for the new. Indeed, it was only through the old and by means of it His disciples could arrive at a correct knowledge of the new. His death and departure were looked upon, even by the Apostles, at first as a personal calamity ; they regarded it in the light of their own private feelings, and bewailed it accordingly. It was only by degrees, under the teaching of the Spirit, that the true meaning and significance of the tragedy of the Cross as an atonement for sin revealed itself. As they thought upon the old sacrificial system in all its details they began to see in the atoning death the manifold application of the one sacrifice to the needs of man. They soon learned to see how Jesus is the true Lamb of God ; in His life of meek obedience and His uncomplaining death the true burnt-offering which is to do away for evermore, as it is offered, and pleaded before God by the faithful, the sins of the imaginations of the heart ; they began to realize, by degrees, how that He is our peace in whose abundant returns of labor and works of mercy and goodness the Eternal Father

finds satisfaction and delight ; and whose offering of Himself when pleaded in memorial with grateful acknowledgment by His people, wins for us admission to the Divine Presence, and the privilege of sitting down at the Holy Table. When they remembered how He was made sin for us, and though sinless took unto Himself in the way of suffering and punishment all the sins of sinful men, they learned to know the awful nature of sin, and how it is that it is only by the merits of the sinless one, made sin for us that we can ever hope to escape its consequences and its doom ; by degrees, as they ceased to know Jesus after the flesh, Jesus in the mystery of His humiliation and death and sacrifice revealed itself to their eyes, and they began to understand how, through suffering, He perfected Himself to be an Eternal Priest, and through the agency of the Church in her ministry and sacraments lives to apply it all to the souls of men. But in order that all this might be made known it was necessary that the Temple and its priesthood and its sacred rites should be permitted to remain standing ; spiritual things are to be spiritually discerned ; and the law of spiritual discernment, under the new economy, is the revelation of God under the old dispensation when He educated the Church by means of pictures and object-lessons to understand the things which in the fullness of times are to be revealed, not to the eyes but to the hearts and consciences of men. It was forty years before the old was taken away to give place to the new. For a hundred years after the death of our Lord a strict Jewish succession was perpetuated in Jerusalem. It was not until 135 A.D. that the Jews were expelled and the Gentiles took possession of the Holy City. Now it is very true, as claimed by writers who are opposed to the notion of a Christian priesthood that the term by which the Jewish priest was known (*ἱερεύς*) is seldom if ever applied to the Christian ministry in the New Testament. It was no part of our Lord's work, or of His Apostles, to set up altar against altar or priesthood against priesthood. James, the Bishop of Jerusalem, saw no in-

compatibility between his attendance upon the Temple and its rites, and his position as the head of a Christian congregation. Until the Temple fell and Jerusalem was destroyed, the Christian Church lay enfolded in the Jewish as the fetus in the womb. It was nourished by its mother's milk and sheltered by her fostering care until it was able to bear exposure to the world and had learned to stand alone. It was Bar-Chocab who first inaugurated a general persecution against the Christians, and in so doing taught the Roman power to discriminate between the hated Jews and the new sect which had appeared among them. It will be seen, then, how inconclusive their argument is, who, since there is no mention made of "priests" in the New Testament, deny that there is any such thing as a Christian priesthood. If it be true that the episcopate slept in the apostolate, it is likewise true that the priesthood in its sacrificial aspect was held in reserve until the Jewish system had passed away forever. It is in entire accordance with this that we have among the later Epistles of the New Testament one which treats of the relation of the Old Testament to the New and of the abiding and eternal nature of the one over the temporary and typical nature of the other. It would appear that there was a danger of some of the early converts to the faith going back again to the beggarly elements of Judaism: they could not give up the Temple and its rites; they were disposed to linger among the elementary principles which Judaism taught and sanctioned; and were afraid of going on to perfection. Now what is the argument of the writer of the Epistle to the *Hebrews*? I shall let Canon Farrar state it: "Having . . . in the first eight chapters shown the superiority of Christ to all those to whom was entrusted the dispensation of the Mosaic Covenant, he proceeds, secondly, in the ninth and tenth chapters to show the superiority of this New Covenant as the fulfilling of the shadowy types and symbols of the Mosaic Tabernacle, and as having rendered possible—not by the impotence of repeated animal sacrifices, but by the blood of Christ once offered—a perfect

purification from sin. Under the new covenant as under the old there is sin and the need of expiation, and therefore in the new covenant as in the old there is a temple, a sacrifice and a high-priest—only that these are not temporary, but eternal; not human, but Divine.” The antidote which the inspired writer offers to those who were in danger of apostatizing was that we too have an High Priest as the Jews had, and “the superiority of the *ordination of ministration* in the new covenant over those which had been appointed in the old.” If the ministration of death was glorious, how much more shall the ministration of righteousness exceed in glory! Passing over, as Canon Farrar again says, the minor details of the tabernacle service, the author “hastens on as to the very heart of the subject,” to prove “the transcendent efficacy of Christ’s high-priestly atonement as compared even with the most solemn sacrifices, and the most sublime ceremonial of Jewish worship.” The peculiar feature of the offering of the great day of atonement was that the flesh of the victim was consumed without the camp, while the blood only was carried into the sanctuary and used to sanctify the sacred places by being sprinkled upon the inner veil which separated the holy from the most holy place, and upon all the utensils connected with the altar and its rites. Jesus, in like manner, it is argued, after suffering without the camp, has entered into the heavenly places, and sprinkled with His blood all things which pertain to the service of the sanctuary. The only difference between the two being that the cleansing of the old tabernacle had, by reason of the imperfection of the animal sacrifices, to be repeated every year, whereas the blood of Jesus is of ever-living efficacy to hallow the Christian sanctuary and its rites and to purge the conscience of all those who desire to draw near to God, and to hold communion with Him. We too, then, have an High Priest; we, too, have a sanctuary; we, too, have an altar; we, too, have heavenly places where we can draw near to God and worship at His footstool; these have been

sanctified once and forever by the blood of Jesus, and we have free access to them since the blood once shed is of ever-living efficacy when sprinkled and applied in the Christian rites to bring us near with acceptance to God, and to present us without spot in His sight. In other words, the true antidote to Jewish apostasy in the eyes of the Apostle was not to insist upon the nothingness of sacrifice and priesthood, but to keep steadily before the mind that we have in the new economy the eternal and abiding reality for which God was educating the faith of the early Church, by the use of pictures and symbols, and we are to have recourse to it accordingly. It is matter for regret that Canon Farrar, after having so stated the argument of the Epistle so well, should have allowed his prejudices to destroy the force of the conclusion which the Apostle draws by a feeble and unsatisfactory exegesis. "If in the mind of the writer," he says, "any significance was attached to the 'altar,' it could only be explained as THE Cross, as it is understood by S. Thomas Aquinas and the Roman Catholic Esbe no less than by De Wette and Bleek. It was on the altar of burnt-offering that the Jewish victims were slain; it was on the Cross that our great High Priest perfected once and forever the offering of Himself. The Cross, then, is the altar, not the *material* table of the Lord." But the significance of the Cross is that it was *not* an altar, and the whole argument of the Apostle rests on this fact. How could there be an altar without the gate? The peculiarity of the greater sin-offering was that its flesh was consumed not upon the altar, but in an unconsecrated place without the camp. The flesh was burned not upon the sacred fire, but in unhallowed fire to testify God's abhorrence of the impurity and sin which demanded such a victim. It was the blood of the victim only that was allowed to be brought into the sanctuary, and that with the one purpose of sanctifying anew the holy places, and fitting them for Divine service. The sin-offering of the day of atonement was not offered on the altar of burnt-offering, as Canon Farrar

would seem to suggest. Nor is it correct to say that it was on the Cross our great High Priest perfected once and forever the offering of Himself. The slaying of the victim on the Cross was "by wicked hands," just as the killing of the victim under the law was to be by "the hands of a man," and not by a priest. The priestly action began with the sprinkling of the blood and the presentation of the victim in the holy places before the Presence on the altar. It is then to the sprinkling of the blood, as well for the cleansing of the heavenly places as for the hallowing of the worshipper, that the Apostle in his great argument points as to that on which the faith of the believer is to rest. "Having, then, confidence, brethren, in the blood of Jesus for our entrance into the holies,—(an entrance) which He inaugurates for us as a fresh and living road through the veil, that is, His flesh,—and (having) a great Priest (set) over the house of God, let us approach with sincere heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water. Let us hold fast the confession of our hope unwavering, for faithful is He who promised. And let us consider one another for provocation to love and good works, not deserting the assembly of ourselves together, as is the custom with some, but encouraging one another, and so much the more as we see the day approaching." The translation is Canon Farrar's. When to these words, which have manifest reference to the Christian assembly, we add the exhortation, "Through Him let us offer up a sacrifice of praise continually to God, that is, the fruit of lips which confess to His name. But forget not beneficence and free sharing of your goods, for with such sacrifices God is well pleased;" we surely can have no doubt what the Apostle means when he says, "We have an altar whereof they have no right to eat who serve the tabernacle." The Christian sprinkled in baptism with the blood of Jesus is admitted to privileges greater far than the priests of the old dispensation who were allowed to serve at the altar. Why, then,

should any desire to go back to the beggarly elements of Judaism? And surely the conclusion to which the Apostle here comes is the only logical conclusion which the four thousand years' preparation admits of? Jesus is not the end but the beginning of all true priesthood, of all true sacrifice, of all true worship. All that went before was but a feeble type and anticipation of the things which were to be fulfilled in Him. It is a lame and impotent conclusion, if there be any force in the argument of the Epistle to the Hebrews, to see in the Christian Church, as Mr. Hatch does, nothing more than a Greek guild, or with Dr. Schaff and Vitringa, to model it after the Hebrew synagogue. If there be any truth in ancient prophecy, Christ came to found a kingdom in the world; if there be any meaning in the typical system of the Jewish economy regarded as an educational process, Christ is a priest upon His throne, and the Christian Church and altar are the media through which are bestowed blessings infinitely more precious than any ever given under the former dispensation.

Of the three names now mentioned, we are disposed to accord to Mr. Hatch, while utterly differing from him in the conclusion at which he has arrived, the preference in point of style and method of treatment. We must be permitted to enter our protest against the prostitution of history to vulgar ends which is a marked feature of our day, and for which writers like Canon Farrar and the late Dean Stanley must be held largely responsible. It is a literary conceit, unworthy of the dignity of history, to head the chapters of an extensive work with quotations taken from ancient and modern writers. Dr. Schaff follows in the track of the Cambridge scholar, and it is simply ludicrous to see his attempts at imitation. But worse than this are the rhetorical flourishes introduced by both writers to give greater interest to the subject and to popularize the style. It was a remark of the late Dr. Crusé—a man truly learned and above tricks of rhetoric—that theology has suffered as a science since theologians have ceased to write in Latin. It might be said,

in like manner, that the Muse of history has never ceased to pine for the pure air of Hellas, where wit knew how to point her polished shafts without coarse invective, and a correct taste was enabled to discriminate between rhetorical expression and turgid verbosity. The following passage from Dr. Schaff will illustrate what we mean: it is an attempt at fine writing after the manner of Dean Stanley; but as a piece of description of natural scenery is, we submit, in the present instance, entirely out of place; and utterly beneath the dignity of history:

"We can easily follow Him" (Christ) "from place to place, on foot or on horseback, twenty or thirty miles a day, over green fields or barren rocks, over hill and dale, among flowers and thistles, under olive and fig trees, pitching our tent for the night's rest, ignoring the comforts of modern civilization, but delighting in the unfading beauties of God's nature, reminded at every step of His wonderful dealings with His people, and singing the psalms of His servants of old."

"We may kneel at His manger in Bethlehem, the town of Judea, where Jacob buried his beloved Rachel, and a pillar, now a white mosque, marks her grave; where Ruth was rewarded for her filial devotion, and children may still be seen gleanings after the reapers in the grain fields, as she did in fields of Boaz; where his ancestor, the poet-king, was born and called from his father's flocks to the throne of Israel; where shepherds are still watching their sheep as on that solemn night when the angelic host thrilled their hearts with the heavenly anthem of glory to God, and peace on earth to men of his good pleasure (*sic*); where the sages of the far East offered their sacrifices in the name of future generations of heathen converts; where Christian gratitude has erected the oldest church in Christendom, the 'Church of the Nativity,' and inscribed on the solid rock in the 'Holy Crypt,' in letters of silver, the simple but pregnant inscription, '*Ille de Vergine Maria Jesus Christus natus est.*' When all the surroundings correspond with the Scripture narrative it is of small account whether the traditional grotto of the Nativity is the identical spot—though pointed out as such it would seem already in the middle of the second century. We accompany him in a three days' journey from Bethlehem to Nazareth, his proper home, where he spent thirty years of his life in quiet preparation for his public work, unknown in his divine character to his neighbors and even the members of his own household (John vii. 5), except his saintly parents. Nazareth is still there, a secluded but charmingly located mountain village, with narrow, crooked and dirty streets, with primitive stone houses, where men, donkeys and camels are huddled together, surrounded by cactus hedges and fruitful gardens of vines, olives, fig and pomegranates, and

favorably distinguished from the wretched villages of modern Palestine by comparative industry, thrift and female beauty; the never-failing 'Virgin's Fountain,' whither Jesus must often have accompanied his mother for the daily supply of water, is still there near the Greek Church of the Annunciation, and is the evening rendezvous of the women and maidens, with their water-jars gracefully poised on the head or shoulder, and a row of silver coins adorning their forehead; and behind the hill still rises the hill, fragrant with heather and thyme, from which he may often have cast his eye toward Gilboa, where Jonathan fell, and to the graceful, cone-like Tabor—the Righi of Palestine—northward to the lofty Mount Hermon—the Mont Blanc of Palestine—southward to the fertile plain of Esdraelon—the classic battle-ground of Israel—and westward to the ridge of Carmel, the coast of Tyre and Sidon, and the blue waters of the Mediterranean—the future highway of his Gospel of peace to mankind."

Now all this, in the eyes of Dr. Schaff, may be very fine descriptive writing, but what in the world has it to do with "Apostolic Christianity, A.D. 1-100"? Nor does Dr. Schaff treat us only to physical geography. We have also crowded into a history of the first century a "Chronology of the Life of Christ," a disquisition on "The Resurrection of Christ," followed up by an elaborate treatise on the "New Testament." I do not at all doubt that Dr. Schaff, as the active agent of the American Committee on the Revision of the New Testament, has accumulated a vast amount of valuable critical material, but why put it forth under the name of history? History so written puts us in mind of a Chinese junk-shop. The student who is in search of historical information will find far more valuable material in the modest pages of the Bishop of Lincoln or the Lectures of Mr. Simcox than in the more pretentious volume of Dr. Schaff. Canon Farrar, in "The Early Days of Christianity," has improved very much upon his "Life of Christ" and his "Life of S. Paul." There is less exuberance of style, and the subject affords an abundant opportunity for a critical display in a line in which Canon Farrar has hardly an equal among Greek scholars in the present day. It is one thing, however, to have accumulated a large store of critical apparatus; it is another to exercise a sound judgment in the use

of it. I have to confess that with all my admiration for the readiness and brilliancy with which Dr. Farrar deals with his subject, he fails continually in convincing me of the soundness of the conclusions at which he arrives. This is especially the case in his treatment of the Apocalypse and the Epistle to the Hebrews; he is to the last degree dogmatic, but in my judgment not convincing. There are continually to be found statements, too, as when "Mosaism" is spoken of "as God's education of the human race" (*sic*), which give evidence of a looseness of expression not in accordance with exact habits of thought. Like men of his particular school, while professing to be tolerant, Canon Farrar is in reality one of the most dogmatic of men; he writes like a schoolmaster, and scolds at times after the fashion of a woman in the market-place. These, however, are trifling defects in a really able work; we have in these two volumes a valuable contribution to the literature of the subject with which they profess to deal.

It is time that I began to redeem my promise, given at the opening of this article, to say something of a more extended nature on the mission of Greek and Latin Christianity. The division of the empire by Diocletian into East and West must be regarded as one of the critical events in the history of the world. It paved the way for the transfer of the seat of empire from Rome to Byzantium, when Constantine assumed the purple, and gave to Christianity a city and center of its own, where it was able to develop and grow, away from the overshadowing influence of Pagan life and traditions. Rome, it must be remembered, remained Pagan long after the accession of Constantine to power. The old families which still survived held on as a matter of family pride to the old religion. The Senate and the courts of law found it impossible to break away from the traditions of the past. Rome was no place for Constantine; he found it convenient to found a new city which, in opposition to the old seat of empire, should be Christian from the very foundation. Whatever the

evils which at a later date sprang out of the union of Church and State under the Greek emperors, it must be acknowledged that the protecting power of the State was at the first of the greatest benefit to the Church. The political ideas of the Greeks were favorable to the free development of the Church, whether we have regard to its discipline or to the formulating of its doctrines. The Greeks were accustomed from time immemorial to meet together in their Amphictyonic, Achaian, Phocic and Bœotic Councils: it was not difficult for the Provincial Synod to replace in the popular mind the older national institution. The Greek spirit was alive to discussion, and found in the Christian assembly, whether local or provincial, where on the Sunday and at periods of general importance the highest truths were presented for consideration, a sphere congenial to it. And when the time came that Ecumenical Councils had to be called, without the emperor to afford protection and to extend help, it would have been impossible for the Christian hierarchy to come together from the ends of the earth. It is to the Greeks then, under God, that we owe the rapid spread of the Gospel and the formulating of the Christian faith. The Greek language at the time of the advent of Christianity was the universal language of the civilized world: then as we have seen, it was a language, admirably adapted to the logical expression of ideas. The Greeks, through their political institutions, were in sympathy with preaching and with public discussion. It will be found, moreover, that the six Ecumenical Councils were coterminous with the period of the Græco-Roman Empire from Constantine to Heraclius; after that the Byzantine Empire begins its course, and ecumenicity both in Church and State rapidly declined. Greek Christianity would appear to have accomplished its mission in bringing the Church into union with the State for the leavening of social institutions with Christian principles; and in the formulating of the faith under influences peculiarly favorable to its full development.

There is no blessing without its bane. The Greek empe-

rors were never able entirely to throw off the old Pagan idea that the Emperor held to the Church the relation of Pontifex Maximus. While Church and State undoubtedly were both benefitted by the union which existed between them there is, it must be admitted, another side to the question. Religious questions, dragged as they were into politics, proved hurtful to the State. Court influence, on the other hand, exercised a baneful effect upon the Bishops, and made the Church the tool of the State. Byzantinism was the death of Greek Christianity. But Almighty God had in His good providence so ordered the affairs of the world that the needed corrective was at hand just at the time it was needed.

Theology among the Greeks had degenerated into hair-splitting. The Church was bound hand and foot to the car of the State. Meantime Paganism had become practically extinct. Old Rome had fallen under the attacks of the barbarians, and a new Rome had risen out of the ruins which looked to the Church and her organization as the sole instrument of regeneration. As in the East, Constantinople, through the new vigor imparted to it by Christianity was able to resist the onset of the hordes of the North, while Rome in its decrepitude was compelled to yield; so now, as Milman is constrained to confess, it was to the Bishop of Rome, and to him only, Italy looked when forsaken by the Eastern emperor for hope and consolation. The Church conquered the Lombards by converting them to the faith after they had driven the Greek Exarch out of Italy. It was through the influence of the Bishop of Rome that the Franks were drawn into Italy, and the foundation laid of the Holy Roman Empire, which, in the course of time, took the place of the Græco-Roman Empire in the West. It is confessedly to the influence of Christianity and the Church that we owe the unification of the Germanic peoples. But the Church in the West would not have been equal to the task if she had not been, in the Providence of God, the inheritor of the civilization and the traditions of the East which these very barbarians had trampled under foot. The Roman law by

degrees took the place of the barbaric codes. The Church, in the providence of God, was made the administrator of law, as she was also the guardian of life and liberty everywhere. We may regard it as an anomaly that the Bishop and the priesthood should have been called upon to act in a civil capacity, to play the part of judge and lawyer and scribe, and be mixed up in the administration of civil affairs; but our regret is tempered with gratitude when we remember that it was only in this way Roman law could be administered with moderation and mercy. The Church was the guardian and protector of civil liberty by being called to sit beside the throne, and to preside in the councils of the nation. If the Church suffered loss, her loss was the gain of the State, and a fair mind will accept the situation as not of man's making, but of God's ordering. Charlemagne knew what he was about when he used the Church for the purpose of civilizing the races which he was laboring to form into an empire; he knew full well that religion is after all the mightiest influence which controls the destinies of men; he proved himself to be a statesman as well as a Christian when he called the Roman Church to aid him in the great work which he had before him. Nor was this relation of the Church to society unforeseen, unprovided for, in God's own eternal plan. When the Church is represented, in our Lord's fundamental parables, as a woman hiding the leaven in three measures of meal until the whole is leavened, it is intimated that it is the function of the Church not only to serve at the altar, but to mix and mingle with the world, and that she is to make it part and parcel of her ministration to introduce the leaven of Christian principle into the existing social system, divinely prepared for its reception. It is by means of the Hebrews, Greeks and Latins that the Church is to make her influence felt upon the outlying world of barbarism and wild Gentile life. Nor does our Lord's teaching stop here. He speaks of the kingdom, in the very next parable, as passing in the progress of its growth from the condition of a garden herb to become a

world-wide tree, beneath the shadow of whose branches the birds of the air find shelter and are able to enjoy repose. It is generally agreed that the image of the tree represents the kingdom under the form of a world-wide empire, which is to extend itself as an organized body throughout all the world. But organization as such was not the gift of the Hebrew nor of the Greek: it was the special work of the Roman, and a work for which he had been long undergoing preparation. We have in the case of England a notable instance of the influence and power of Roman Christianity. Mr. Green calls attention to the fact that Theodore of Canterbury (who, by the way, was a Greek by birth and a Roman by adoption) not only organized the Church by fixing the territorial limits of Dioceses, and introducing what is afterwards known by the name of the Parochial System, but it is to Theodore we owe the building up of Angles and Saxons and Jutes and Britons into one nation. The divisions of the Church became accepted in time as the divisions of the State, and the unity of the Church, as represented in the person of the Archbishop of Canterbury, brought about the desire to lay aside the old idea of a Heptarchy, and to have one ruler and one king. Now it would be idle to claim for the Church or for Christianity any direct political agency in bringing about such a result. The Church herself had inherited what she here bestowed. Roman law and Roman organization were not her direct creation; she had inherited them just as she inherited through the Hebrews the moral law of the ten commandments. Christianity revived, it did not create, the spirit of the Roman Empire, and it used it for the benefit not of the Church as an exclusive caste, but of mankind. The leaves of the tree, in the words of the parable, were for the healing of the nations. The tribes of men lodged in the branches of the world-embracing tree, they sought rest and repose there; and as they did so they found in its order and arrangement healing and peace. It is idle to compare Roman and Celtic Christianity. Each had its own mission. Each

did its own work. To the self-denying and missionary zeal of the Irish monks the Church of England owes a debt of infinite obligation. But as Mr. Green points out, the tribal and clan spirit of the Celtic race rendered it impossible that it could effect anything in the way of organization. Organization came from another source, and was effected by other agencies trained for that very end.

But organization like culture may be run into the ground. It has been said of old Rome that while "it stamped forever on the imagination of the west the majesty of human government, the breadth and supremacy of human law, . . . to win this good it paid a tremendous price: it sacrificed to its achievement that living thing we call the soul, which cannot limit itself to the narrow lines of abstract law or the rights and duties of legal citizenship, but which can only know and feel these just so far as it can, on the one hand, knit them down into the kinships of flesh and blood, which this free law tried to cancel, and can, on the other hand, knit them up into that higher dependence upon a spiritual God, which this tolerant law was driven to ignore." It may be said in like manner of the Roman Church to-day, that Papalism leaves no room for the legitimate development of individuality. Organization is of infinite value, but we may organize, as we sometimes say, to death. Rome by her absolutism provoked the reaction of the Reformation. It is to her we owe it that organic Christianity is to-day such a broken and shattered thing. The life, however, is more than meat, the body than raiment; so the spirit of Christianity is not wholly dependent upon the perfection of the organism in which it is enshrined. Greek Christianity as a progressive force has had its day. Roman Christianity is no longer to be dreaded now that the empire which sustained it has crumbled into ruins. To both we owe infinite obligations, and both are destined to rise under other forms so long as the Church on earth shall last. It was the revival of Greek learning which broke the slumber of the sixteenth century, and woke the Church once more into new-

ness of life; it was by the preservation of her ancient organization that the Church of England triumphed over the Puritan faction, and won for us in our day our ancient liberties. Learning is of value; organization is of value: but learning and organization without a sense of individual responsibility and the personal appropriation of the work of Christ is as a body without a soul; a house swept and garnished, forsaken by the spirit of holiness, which alone can give it value in the eyes of God or man.

THOMAS RICHEY.

SOME UNFINISHED BUSINESS OF THE HOUSE OF BISHOPS.

AT its meeting in New York in 1880, the House of Bishops *unanimously* adopted the following Declaration, the original of which was put on file in the archives of the House, with the signatures of fifty-three Bishops attached:

DECLARATION OF THE HOUSE OF BISHOPS OF THE AMERICAN CHURCH.

WHEREAS, The Lambeth Conference of 1878 set forth the following Declaration, to wit:

"We gladly welcome every effort for reform upon the model of the Primitive Church: we do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies."

Which declaration rests upon two indisputable historical facts:

First. That the body calling itself the Holy Roman Church has, by the decrees of the Council of Trent in 1563, and by the dogma of the Immaculate Conception in 1854, and by the decree of the Infallibility

of the Pope in 1870, imposed upon the consciences of all the members of the National Churches under its sway, as of the faith, to be held as of implicit necessity to salvation, dogmas having no warrant in Holy Scripture or the ancient Creeds; which dogmas are so radically false as to corrupt and defile the faith:

And second. That the assumption of a Universal Episcopate by the Bishop of Rome, making operative the definition of Papal Infallibility, has deprived of its original independence the Episcopal Order in the Latin Churches, and substituted for it a Papal Vicariate for the superintendence of dioceses; while the virtual change of the Divine constitution of the Church, as founded in the Episcopate and the other orders, into a Tridentine consolidation, has destroyed the autonomy, if not the corporate existence, of National Churches:

Now, therefore, we, Bishops of the Protestant Episcopal Church in the United States of America, assembled in Council as Bishops in the Church of God, asserting the principles declared in the Lambeth Conference, and in order to the maintaining of a true unity, which must be a unity in the truth, do hereby affirm that the great primitive rule of the Catholic Church—*Episcopatus unus est, cujus a singulis in solidum pars tenetur*—imposes upon the Episcopates of all National Churches holding the primitive faith and order, and upon the several Bishops of the same, not the right only, but the duty also, of protecting in the holding of that faith and the recovering of that order those who, by the methods before described, have been deprived of both.

And, further, the Bishops of the Protestant Episcopal Church in the United States of America, assembled in Council, not meaning to dispute the validity of Consecrations by a single consecrator, put on record their conviction that, in the organization of reformed Churches with which we may hope to have communion, they should follow the teaching of the Canons of Nicæa, and that when Consecration cannot be had by three Bishops of the province, Episcopal Orders should, at all events, be conferred by three Bishops of National Churches.

Attest:

H. C. POTTER, *Secretary*.

HOUSE OF BISHOPS,

NEW YORK, October, 1880.

It was decided to move this Declaration, and its outlines were agreed upon, at an informal meeting of a few persons, interested in Old Catholic Reform, held on the afternoon of the day on which the General Convention opened. At this meeting the Bishop of Edinburgh and Bishop Herzog were present. While the Declaration was intended to cover the action already taken by the Mexican Commission, the occasion which called it out was the visit of these prelates, and

the interest aroused thereby in the *European* Old Catholic movement. The Bishop of Edinburgh was himself at that time in charge of M. Loyson, working in Paris for the enfranchisement and rehabilitation of the Gallican Church. The discussion of this work with his brethren of the American Episcopate was the moving object of his presence at the New York Convention.

The publication of this Declaration was received with no small degree of mutual congratulation by those who had moved in the matter, and I think I may say also, by the Church at large. Indeed there was some quite reasonable blowing of trumpets over it. For it is a wise and comprehensive and courageous paper, full worthy of the strong pen that drew it up. The Church press hailed it with an outburst of satisfaction as "*the logical and fearless application of what the one hundred Bishops said at Lambeth;*" as "*the practical application of theology and of history to modern demands;*" as an evidence that "*a larger and a broader day is opening for this American Church;*" that it is "*filling with richer truth and deeper reality its belief in the Nicœan notes of unity, holiness, catholicity and apostolicity; is realizing the true oneness of intercommunion; is content no longer with the purple and fine linen and sumptuous fare of its own ritual and liturgy and sacraments, but longs to look after Lazarus—the needy people outside of its own door—and to make the world the sharer in the gifts of which it is God's steward for the race.*"

Strong words these, perhaps, but quite justified by the strong Declaration which had received the signature of all the Bishops present at the New York Convention.

And then the General Convention adjourned, and every Bishop went to his own diocese to meet its particular burdens and fight, and the Declaration was left to take care of itself, and do its work. Only the Joint Commission on Ecclesiastical Relations charged itself with the publication of this important document. By its care, it was translated into Latin and German and French and Italian and

Spanish, and published in beautiful form. Copies of these translations were freely sent to me, among others, by the Secretary of the Commission, with the request that I should distribute them, which I did, wherever I thought that they might fall into good ground; and when men asked me about it over here, I did not hesitate to report that it was the unanimous and unchallenged voice of the American Episcopate voluntarily and advisedly spoken to the world, and that every word that it contained was spoken in earnest.

Nearly a year later, the Rev. Henry Count di Campello, head of the ancient family of that name, Canon of the Basilica of S. Peter's in Rome, a man enjoying a large and sure salary, and in the surest line of promotion in the Roman Church, voluntarily resigned his living in S. Peter's, declaring that he "went out from the ranks of the Roman clergy to fight henceforth in those of the pure Gospel of Christ." He intended apparently at first to work in connection with the Methodist missions, which for ten years past have been vigorously pushed in Italy, under the earnest and faithful superintendence of the Rev. Leroy M. Vernon, D.D.; but it soon appeared that he could not accept all their principles, and that they could not in any way break through the narrow bounds of their denominationalism so as to enter into any truly national movement for Reform in Italy. His story up to this time is fully told in an article by me in the *Nineteenth Century*, April, 1882.

Shortly after my return to Rome in November, 1881, the Count di Campello, after application to me, began to receive the Sacrament in S. Paul's Church, which he has continued to do regularly since. Shortly after I became satisfied that sooner or later he would turn to our Episcopate for the protection and help offered to such cases as his in the New York Declaration. But to whom should he apply? The House of Bishops had adjourned and left no directions in the case. The Bishop in charge of our foreign churches had previously taken the ground that it lay beyond his province to

deal with such cases, his Commission not extending beyond a delegated jurisdiction for three years over a few churches duly recognized by the General Convention. As the Presiding Bishop's jurisdiction in foreign countries is the original of that of this delegate Bishop in charge, it seemed to me to be proper to refer the question, How, to whom, shall Campello apply, in order to take advantage of the pledge of help held out in the Declaration of the Bishops of the American Church, to the Chairman of the Commission on Ecclesiastical Relations, by whose care the Declaration was published to this country in an Italian translation, which I did in a brief note, dated December 5, 1881, sending copies of it at the same time to the Presiding Bishop and the Bishop in charge of foreign churches, as parties possibly interested in the matter. No application was as yet made on the part of Campello. The question was simply, Who shall receive such an application in case it is made?

It was exactly three months before I could get any answer. The Ecclesiastical Commission, an unwieldy body of eight Bishops, eight Presbyters and eight laymen, had just finished a long session when my first letter reached its chairman. It was impossible to get it together again before February 14. But the action of the Commission, when it did come, gave no answer to my one question, "To whom is one situated like Campello to apply, in order to take advantage of the Declaration of the *American* Bishops?" The Commission passed a minute of sympathy with the ex-Canon, ending with the statement that "the duty of dealing with questions of this sort devolves upon his Grace (the Archbishop of Canterbury), as Chairman of the Committee of the Lambeth Conference"—which was all very well in the case of one applying to his Grace, under the Lambeth Resolutions. But the duty of executing the Declaration of the *American* House of Bishops certainly does not devolve upon the Archbishop of Canterbury.

But the Commission passed at this meeting a very wise and important resolution, defining their interpretation of

the nature of the help and privileges offered, *i.e.*, "that it does not commit them to anything other than the offer of counsel and oversight; of Episcopal visitation for confirmation and ordination; and, where proper guarantees of due election and a real following are given, of the gift of the Episcopal order to those whom God shall call to the office."

I may say here, that all applications made by Campello or on his part to the Commission, or to any authorities in the Church, came entirely within the provisions of this interpretation. I had privately arranged, through the ready liberality of a generous Churchwoman, for his immediate support.

Meanwhile Campello had put into my hands a letter addressed to the Catholic Episcopate in the Anglican Communion, asking to be received under its protection, until such time as it shall please God to constitute fully a national Catholic Church in his country. He formally based this request upon the offers of the Lambeth and New York Declarations, embodying it in their very language, and sending with it the fullest profession of his belief in the Nicene faith and order. No answer coming from America, I forwarded it finally, with Campello's consent, to the Archbishop of Canterbury, who had from the beginning taken the warmest interest in the case, and had promised to receive it and give it his most earnest consideration. After consultation with such other members of the Lambeth Commission as could be reached, his Grace wrote me on the 21st February, formally advising "that the Count di Campello should for the present place himself, by your mediation and help, in communication with the Bishop superintending the congregations of the Protestant Episcopal Church of America upon the Continent of Europe." This as a provisional arrangement. And, while unable himself to assume direct charge in Rome, his Grace was quite willing that his own sympathy and indirect association with the movement should be made public from the fact "of my having received and answered the Count di Campello's appli-

cation, and by my delegating the actual supervision of his work to a Bishop of our Anglican Communion."

So the case came back again to American ground, to a Bishop acting now by delegation as the representative of the *Lambeth Commission*.

To him therefore Campello addressed a new application, which I communicated to him (on the 28th of April), fortified with *the applicant's* fullest renunciation of Papal errors, and profession of the truly Catholic faith—asking him to communicate directly with Campello hereafter, as I should be leaving Rome possibly before his answer would come. No attention was paid to this request; but on the 9th of the following November I, having returned to Rome, received an answer from the Bishop, acting apparently not as the delegate of the Archbishop of Canterbury, and so the representative of the *Lambeth Commission*, nor again for the American Bishops, but as a sort of executive of the joint Commission on Ecclesiastical Relations, which represents, it is true, the General Convention of our Church, but does not represent the American Episcopate at all.

Meanwhile, in May, I received from the Chairman of the Ecclesiastical Commission the formal answer to my question made six months previously, to the effect that such an application should be addressed "to the Presiding Bishop, who would thereupon take counsel with his brethren, and either assume the charge himself or designate some one to it." This course is unquestionably the most feasible one as matters stand, and keeps the matter in the hands of the Episcopate, where it belongs; but we had got started on another tack.

The answer which reached me from the "Bishop Superintending the Congregations of the Protestant Episcopal Church of America upon the Continent of Europe" came confessedly under the instructions and limitations of the Ecclesiastical Commission. It enclosed a license for Campello "to minister the Doctrine and Sacraments, and the Discipline of Christ, . . . as *this* Church hath received the

same," and being signed by the Bishop simply in his diocesan character, limited this power of ministration to the forms obtaining in that Diocese, namely, those of the American Book of Common Prayer. Moreover, it was accompanied by the provision that this ministration must in all respects be exercised under my "oversight and direction." But as at the same time it was accompanied with the requirement of a formal and unqualified acceptance of the Athanasian Creed in the same category with the truly Catholic Creeds, I could not in loyalty to the well-considered position of my national Church on this point, and to my knowledge of historical and Catholic truth, accept such a Commission. Moreover, the Bishop warned me that the Commission on Ecclesiastical Relations was not willing to entrust him with ordinary Episcopal powers in this field, but required that every petty case of individuals that might come up in the future should be reserved to and dealt with by its own unwieldy self as "the proper authorities of this Church." And I had previously told him that I would under no circumstances be willing to act as his commissary in charge of a work preordained by such want of confidence and meaningless limitations to certain misunderstanding, neglect and destruction.

And so the matter stands, after a year's grievous waste of force. Campello earnestly wants to work in Rome "for reform upon the model of the Primitive Church." He accepts unreservedly "the principles enunciated in our formularies." He wants to begin not only preaching, but full and regular worship. He holds that to do this he should depend from some Bishop; and no Bishop in our Communion seems to be in a position to extend to him the help which the assembled body of our Bishops has unanimously declared it is "not the right only, *but the duty* also," imposed by the great primitive rule of the Catholic Church, "*Episcopatus unus est, cujus a singulis in solidum pars tenetur,*" of the American *Episcopate*, and of "the several Bishops of the same," to extend to those who, by the cor-

ruptions and usurpations of the Papacy, have been deprived of the primitive faith and order of the Catholic Church. Must we drive this unfortunate man into Presbyterianism?

I think that this plain statement of the experience in the case of the first applicant for help under the New York Declaration will justify the statement that this matter sadly needs some further action to make it in reality a "practical application of theology and history to modern demands." It shows also how, with the best intentions in the world, it is almost impossible to manage a difficult work at a postal distance of sixteen days, without frequent misunderstandings and almost fatal delays.

Above all should it be cleared up, "Who is to extend the assistance promised—the American Episcopate as a whole, or any individual Bishop who may be moved to affront the charitable but difficult task?" As the Declaration stands, this is permissible, if not a duty now. If, however, the Episcopate is to act as a whole, then cannot a responsible executive be named—not a committee. Men do not need many fathers in God, and in a case of this kind a committee only multiplies work and evades responsibility; but one Bishop, who can show a personal sympathy and care for the outcasts from the Papal Synagogue, and one who can speak some language understood by them. This may be set down as indispensable.

And again, I think it will be acknowledged on all sides that this action of our Bishops was taken in virtue of the Catholic character of the Episcopate; indeed their Declaration forcibly states this. The enabling power by which they may care for Christ's torn and scattered flock in Italy is not the General Convention of the Protestant Episcopal Church in America, but the Commission that they hold from Christ Himself. And to Him they are responsible for their action here, and not to the General Convention. What right, then, has the Commission on Ecclesiastical Relations, a body composed of Presbyters and laymen as well as of Bishops, and representing nothing more than the

National Church, to control or limit in any way the action of the Episcopate in this distinctly extra-national field. The Bishops may not devolve upon such a Commission their Apostolic responsibility in the case. Such a Commission cannot act on Catholic grounds, must always press back the question to the narrow limits of "*This Church*," as is forcibly illustrated by one of the Resolutions passed at their last session, in which they fall far away from the Catholic ground of the recognition of national Reform in Roman countries, taken by the Anglican and the American Episcopates in their Declarations made at Lambeth and New York, and speak of cases like Campello's as of "individual ecclesiastics, meditating a withdrawal from the Church of Rome, with a view to entering the ministry of *this Church*," i.e., the Protestant Episcopal Church in the United States of America.

The only ground which would seem to justify a directing authority in this matter, upon the part of a Commission of the General Convention, would be to cut loose from the position of seeking Catholic Reform in the countries subjugated by the Papacy, treat them as a foreign mission field, confronting the Papacy squarely as an enemy of Christianity, as fatal to its true life as Mahomet, and strive to plant the Catholic Church anew therein, accommodating it as far as necessary to national traditions and circumstances; but this is an entirely different ground from that which the House of Bishops have taken: yet it seems from the wording of the last Resolution of the Ecclesiastical Commission, just quoted, to be that to which that body has drifted. There is something to be said in its favor too, in the light of recent experiences.

R. J. NEVIN.

ROME, November 25, 1882.

THE PERIODS.

CANTO I.

THE DAY.

MORNING.

THE twilight dim
Lines ocean's brim
And stars from sight,
Hide in the light
Whose burnish'd gold
O'er Heav'n is roll'd.
As the sun above the sky
Lifts his royal head on high,
His beamy way
Where splendors play,
With flaming ray
Begins the day.
While the painted vapors fly
Like wild phantoms o'er the eye,
And the dew-drops glow
On the flowers bent low,
And the sunbeams flash
Where the rivers dash,
Hark! the groves warble loud
To the lark in his cloud,
As rosy MORNING's voice
Bids waking earth rejoice!

NOON.

That monarch-sun,
His course half done,
Sits throned in light
On the heav'n's height

A crown of beams about his head;
 Bright robes of glory round him spread!
 Now the shadows grow small
 From the quivering wall,
 And field and hill
 With heat are still.

How the pulse of the world beats exhausted and low!
 How the breath of the world comes hard, panting, and slow!
 How the face of the world is one broad, burning glow,
 While the day in his ire,
 Like a furnace of fire,
 Scorches Noon.

EVENING.

On the earth a holy hush,
 O'er the sky a purple blush,
 Soft Eve proclaim.
 Down the golden gates of day
 Sinks the sun with slanted ray.
 From yon wooded hill,
 In the twilight still,
 Cries the whip-poor-will;
 The night-owl, in his oak,
 Hears the frog's solemn croak;
 The crickets chirp, the beetles drum,
 And earth is lull'd with insect hum.
 As shadows deeper grow,
 And the winds whisper low:
 Hush! with that fading light
 Eve sinks away in night.

MIDNIGHT.

The silent stars are in the sky,
 The moon amid her clouds rides high,
 Whose quivering light, soft, bright, and still,
 Silvers the vale and bathes the hill.
 Comes through the dark
 The night-dog's bark.
 While mortals sleep
 In slumbers deep
 The fox steals forth with stealthy tread;
 Beneath his wing the fowl's dull head.
 Where rivers flow
 The mists creep low;

Now dreams invade
 From realms of shade,
 As midnight's awful shadow has its birth
 To wrap like death in deeper sleep the earth.

CANTO II.

THE YEAR.

SPRING.

THE glowing sun now warms the breeze,
 And darts his virtues through the trees
 To make life-currents rise,
 Which, working in the dark,
 Expand the swelling bark
 'Neath ever-milder skies.
 Heralds of the new-born year,
 See the infant buds appear!
 Waked from the dead
 The young leaves spread,
 Till the forests of the world
 Stand with banners green unfurl'd.
 Broke nature's sleep,
 The grasses creep,
 Slow, bright, and still,
 From vale to hill,
 Till green robes earth with its soft dye,
 As tints sweet blue the circling sky—
 Hues mix'd by God to please man's eye.
 Soon born the birds of every wing,
 Which hop, or fly, or coo, or sing!
 The streams unbound
 A voice have found,
 And shout around
 With joyous sound,
 We are free
 In our glee.
 Hark! blust'ring March subdued is whispering low;
 Then show'ring clouds float tinged with April's glow;
 And sinking rivers glide with murmuring flow.
 Flush'd with a purple ray,
 Crown'd by the smiling May,

Where morning clouds in golden masses lie,
 Like angels at the portals of the sky,
 Beneath a rainbow's arch of splendid dye
 Whose painted glories quiver in the eye—
 Brightest blossoms thy zone,
 Sweetest rose-buds thy throne,
 In a car of flowers
 Just wet with the showers,
 And drawn by wing'd Hours,
 Ride on, thou blushing SPRING!

SUMMER.

Sprinkled with dews and showers, and warm'd by noon
 To glory bursts the rose of fragrant June!
 On the trees the leaves still denser grow,
 And their silent shadows darker throw
 In the longer day's intenser glow,
 While a wide-quivering haze,
 Ascending in the blaze
 As brighter burn the rays,
 Floats dream-like o'er the gaze.
 Not wildly brawl the brooks, swift, wide, and deep,
 But painfully slow, faint-murmuring creep;
 Majestic rivers, shrunken in the sun,
 Leave glaring rocks where waters cool have run.
 With dozing eye and panting side
 The ox stands meekly in the tide;
 Faint, with necks along the ground,
 Where noon-shadows lie around,
 The quick-breathing sheep are found.
 Low as some distance-muffled drum
 The drooping city's wearied hum;
 Fierce heat has hush'd the field's gay choirs,
 And shrinking from day's scorching fires
 Far in the wood the bird retires
 Where scarce a glancing wing aspires
 Deep the beast in his den
 Pants till night comes again;
 Without, the mountain bare
 Glows in the burning air.
 Nor now the cheery song
 As the reaper stalks along;
 Nor now shakes down the dew
 As cuts the sickle through:

Nor now, as in the morn,
 Winds loud the harvest horn;
 But like a furnace flames the sky,
 And looks the sun with fiercer eye,
 And lurid clouds float glaring by.
 Where late o'er standing grain the sportive breezes play'd,
 Now resting reapers dozing in the lazy shade
 Amid the bearded sheaves of wheatcocks freshly made,
 And all the yellow wealth of harvests prostrate laid
 Show brilliant SUMMER's reign.

AUTUMN.

High-piled the gather'd sheaves!
 A yellow tinge in leaves!
 Steals o'er the peach its flush
 Deep as the evening's blush!
 And when the leaves unfold
 Red apples gleam o'er gold,
 While on the tangled vine
 The smooth, round melons shine.
 Then peeping into view when lifting breezes blow,
 Broad, mantling clusters on the trellis'd vineyards glow,
 Whose streaming currents soon shall gush in purple flow
 Up, with his face of blood,
 Slow o'er the deep-dyed flood
 The sun, despoil'd of rays,
 Mounts, glaring through the haze;
 Then round with flaming glow
 Burns o'er the world below,
 Till in his evening bed
 He dips his globe of red.
 Gone from the hazy air the perish'd insect's hum,
 Dim phantom-pheasants in the thickets lurking come,
 And beat the mossy log with whirring thunder-drum.
 Hark! from his rail
 On morning's gale,
 The whistling quail!
 With leg and tail uprear'd 'mid leaves crisp'd brown,
 The squirrel gay his tinkling nut drops down;
 And chattering swallows circling on the wing,
 Debate long exile till the smile of spring,
 While high the clanging wild geese floating fly,
 In long-wedged squadrons through the parted sky.
 Now here and there amid the green
 A changed September leaf is seen,

Which in eddying circles wheels
 When keen October's breath it feels,
 Or, clinging yet to its frail stem
 Until it flashes like a gem,
 Displays in morning's fresh'ning dew,
 Its yellow tinge and scarlet hue;
 And then, before November storms
 And blasting frost the world deforms,
 Fields, orchards, forests, lawns, hills, plains, and mountains bold,
 Their mingling glories to the redden'd sun unfold,
 Like crimson billows flaming o'er a sea of gold,
 Or Heav'n's effulgent scenes to mortal gaze unroll'd,
 And gorgeous AUTUMN paint.

WINTER.

Hark! shrill the blast
 Fierce-sweeping past!
 As wild it blows,
 The shutter close!
 Quick! stir the fire
 Till flames aspire;
 The lamp then light,
 Which, shining bright,
 Dark on the wall
 Makes shadows fall!
 The soften'd brilliance of the room
 Gilds age's brow and childhood's bloom;
 And curling ringlets you behold,
 Hide infant smiles with waving gold.
 Without, the tempest howls;
 Without, the black sky scowls;
 Without, the beggar's form
 Is shivering in the storm,
 And from the winter-sea
 Shricks out wild agony.
 The furious winds subdued, huge leaden masses lie
 Like giant specters dimly on the silenced sky;
 Then dusky clouds, weigh'd down, the noiseless scene bend o'er,
 And the still heav'n and earth seem nearer than before.
 Now dropping through the air
 A flake melts on your hair;
 Lo! millions, soft and light,
 Float on the wavering sight!

The feathery whiteness still
 Descends on vale and hill;
 Exhausted grows the cloud,
 And earth lies in her shroud;
 Fields, forests, valleys, mountains, towns, together show
 One vast, interminable spectacle of snow.

Down the steep hill-side
 See the brave boy glide!
 While glad voices sing,
 Sleigh-bells merry ring!
 Circling o'er the sky
 Let the snow-balls fly!
 For the children's sport
 Rise the wall and fort,
 Till a warmer sun
 Melts the scene of fun,
 As the longer nights grow cold
 Tapering icicles behold,
 With their silver and their gold!
 At opening day,
 Where sunbeams play,
 The icy trees
 Flash in the breeze—
 On leaf and stem
 The quivering gem!
 Now the stars shine small and bright
 In the stillness of the night;
 Now each captive stream around
 Stands firm in ice-chains bound,
 And skaters glance and fly
 Beneath the moonlit sky,
 And frost and snow and ice on vale and hill and plain
 Show WINTER has begun his cold, remorseless reign.

CANTO III.

LIFE.*

INFANCY.

DEEP in a cavern of the earth
 My little stream has mystic birth;
 'Then flows to sight
 In morning light

* Suggested by Cole's "Voyage of Life."

Where leaning trees with arching tops ascend,
And o'er a mossy rock dim shadows blend

With perfume

In their gloom.

On waters bright to float

Emerging comes my boat;

Beneath a smiling sky

'Mid roses soft I lie,

While wings of Hours waft by.

Gay flowers on either side the waters kiss,

Whose quiet shadows sleep, the types of bliss;

Nor gentle clouds that sail above I miss,

Too fair in beauty for a world like this.

With form most bright,

And brow of light

To calm my fears,

An angel steers.

As with dimpled cheeks I glide

Where soft-rippling flows the tide,

And sweet-scented breezes chide,

Lo! heav'n's seraph-bands preside,

Waving their golden wings while childhood pure and bright,

A brilliant morning vision, floats across the sight.

YOUTH.

Brighter the rose's flush,

Deeper the cloud's red blush,

As I glide

O'er the tide!

Let the angel on the land

In his foolish sorrow stand,

Since I need no more his hand!

Adieu, every fear!

My own boat I steer.

Faster! ye Hours!

Strain all your powers!

Hands try!

Feet ply!

Wings vie

Till we fly, till we fly

Like clouds upon the sky!

At my boat of oak

Let age snarl and croak!

Against the shore

Let waters roar!

THE PERIODS.

With wild turmoil
 Let whirlpools boil,
 And demons stare
 In hellish glare!
 See, smiling far above
 Are Fame and Wealth and Love!
 Scorning measure,
 Brilliant Pleasure,
 Her temple in the sky
 With its dome bright and high,
 A glory in the eye,
 Builds for YOUTH!

MANHOOD.

A wildering glare
 Blinds in the air!
 See! bright the lightnings flash!
 Hark! wild the thunders crash!
 How the billows break and dash!
 And the Earth wears a shroud,
 And the Heaven seems a cloud;
 No angel guide
 Smiles at my side.
 But, avaunt, grim Despair!
 Each peril I can dare,
 And my life-burden bear.
 Let torrents roar and rave,
 The manly and the brave
 Will ride upon the wave!
 Ye lightnings, swifter fly!
 Storms, fiercer rend the sky!
 Rush, waters, wilder by!
 Your fury I defy!
 If Ruin's shock
 Creation rock,
 While helps its own right hand,
 In God will MANHOOD stand!

AGE.

Life's fires have ceased to glow,
 My feeble pulse beats slow,
 This silver'd head bows low.
 My shatter'd boat
 Just keeps afloat.

But oh! Life's Angel sheds on me his ray,
And steers my Age to his immortal day.

While dark round me

Rolls thy far sea,

Eternity,

Yet, down from yon bright sky,
Through darkness thick and high,
Heav'n pours a blaze of beams
Till earth a glory seems.

A Form Divine I see round which the angels bend,
Who oft to me on waving wings in light descend.

And soon I'll soar with them above,
Where Age shall turn immortal youth
As it beholds Incarnate Truth,
And Life be everlasting Love.

MIRACLES AND SCIENCE.

IS the invariability of law in Nature inconsistent with the miraculous?

For the purposes of this discussion the following statement of the theory of the unchangeable and all-pervading character of law is considered sufficient.

The course of Nature is uniform; by which it is meant, not that the succession of phenomena is always the same, nor that the present reproduces the scenes of the past in *sets*, but that given a certain fact or set of facts, some other *definite* fact or set of facts will be found antecedent to or coexistent with it. The order of Nature is a web of relationships such that any fact whatever is indissolubly connected with other facts; it is not only given with, but is a constituent part of, the group in which it occurs. Or in more familiar phrase, "every event has its cause"—"every phenomenon is invariably conditioned by antecedent and coexistent phenomena." No event in Nature is by itself; it not only appears in time among others, but it grew from others, is in vital connection with others, and will most

surely produce others. Its roots are in the past, its living present guarantees both fruit and seed for the future. Everything which begins to be or to take place is linked by the iron chain of physical necessity to some things which were, to some that are, and to some which shall most certainly be. The phenomena of the universe of matter and of mind proceed by necessary growth, by continuity of development—in short, by Evolution; in harmony with certain laws or formulas of action, some of which are known, many unknown; but in the necessary existence of which Science has a most certain, reasonable and absolute faith.

Now as the phenomena of Nature are always seen grouped together; or as it is believed that if rightly observed they would always so be seen, the mere array of facts seen or believed becomes in thought the necessary connection of events. Experience simply says the facts *are so*; the mind adds on a feeling to the experience and says the facts *must be so*. Cause and effect become necessarily connected in thought because in fact they are reciprocally conditioned by, given along with, each other. The reader will please bear in mind then that wherever in the course of this article expressions occur which convey the idea of necessity, all that is intended is (as related to the connection of events) that such connection is such as is causal, such as to the ordinary mind would justify the *feeling* of necessity.

Experience then makes of cause and effect a mere *numbering*—after or along with one, two; before or along with two, one. And in any particular case this order of events is non-rational; that is, *a priori*, independent of and antecedent to the experience which reveals that kind of sequence, there would be no *reason* to expect it; just as, so far as the nature of the things is concerned, there is no *reason* for the particular sequence A, B in the alphabet. Materialism is powerless, but transcendentalism is no less so before the fact of causation. It is experience alone, the Epimetheus, the after-thought, that can tell us the causes of things. We know the sequence when we have seen it.

One event is to us the sign or mark of the nearness or presence of another only after we have learned the significancy of that *kind* of event as before observed. Causation is a time fact, and prior to the happening of the facts in time we can have no prophetic power of announcing coming change. Nature, the ever-becoming, never-ending "glaring phantasmagoria of change" can alone tell us these are "*facta*," *things done*, in the Universe. Take away the rock of natural knowledge on which we of the nineteenth century securely stand, and we might be subject to any amount of delusion. Take away the accumulated experience of the ages and, so far as we could say, anything might be, or do, anything. The sun might be plucked from the sky, Midas with a touch make all things gold, and Jack and the Bean-Stalk be just as real and credible as the fluidity of water or the succession of day and night.

Here then we plant ourselves on the ground of David Hume; nothing inconsistent with our unalterable experience can possibly be believed upon logical warrant or foundation in evidence to have taken place in the order of Nature. But it is one thing to maintain that experience is the test to which we must bring any proposition whatever, and another and a very different thing to hold that our experience cannot be extended beyond the limits which we have at any moment reached. And this in effect Hume seems to maintain in giving unalterable experience a necessary preponderance over the testimony of witnesses, so as to preclude any evidence of a new condition—the will or power of a Supernatural Being having in fact been among the events of Nature. In other words, though Hume believed in the existence of a Supernatural Being, he thought our experience showed that the agency of this Being was limited to the *natural*, and that no amount of testimony could establish the contrary as a fact of experience. But experience does not know all possible causes, nor even all possible combinations of known causes. It is by its own voice excluded from direct judgment in any case of a phenomenon *sui*

generis and altogether new to observation; for the unknown is not its province. Experience cannot prove that Deity is *not*; nor can it prove that a special agency of the Deity is *not*; there being no experimental or observational tests of the presence or absence of the Deity or of the agency of the Deity.

But here it may perhaps be said, Is not the future unknown to experience, is not the past [except that covered by special experience] also unknown? If so, how is experience related to any other facts than the identical ones experienced? What has it to do with miracles or with anything new?

I do not profess here to be able to decide *why* we have a right to generalize our experience. I only assert that we must *believe in* our experience in the sense that, *given the conditions*, the phenomena always have been and always will be the same. We may call it an "instinct" as Hume did, we may assert that it is an entirely "irrational impulse" as Canon Mozley does; all I care about it is this: May we *safely trust* this belief, whether related to past or future? And if the answer be as it must be, that we *may* safely trust it, the name to be given it or the whys and wherefores of it are entirely irrelevant to the discussion. So when it is said that the unknown is not the province of experience it is not meant that we may not safely generalize our knowledge of a set of conditions once scientifically ascertained; but, on the contrary, it *is* meant that *because* the generalization relates to just that set of conditions it ceases to be applicable on the supposition of a new condition, as the presence or agency of Deity in any particular case.

What then—are we to admit the truth of anything anybody is pleased to tell us provided it relate to supernatural agency? Are we to credit the Grecian and Roman mythology, the wonders connected with Brahmanism or Buddhism, the tales of the Arabian Nights, the legendary miracles of the patristic or the middle ages, the marvels of Spiritualism, the stories and beliefs current among tribes

who worship fetiches or who reverence medicine-men or sorcerers? Are we to adhere to the superstitions connected with dreams, signs, forewarnings and predictions which survive among the most civilized peoples as beliefs of many of those *called* educated.

Not so—let the believer prove his case; let him build it upon credible evidence. The presumption against supernaturalism is very nearly overwhelming. As far as we *know*, we find law, harmony, order, continuity in Nature, and not the acts of devils, demons, spirits, angels, or of God making personal breaks in the ordinary flow of phenomena. And the protest of the natural, the daily and the customary must be fairly weighed before we judge any astonishing story to be true and a supernatural interference to have been a condition of natural phenomena. The stars in their courses fight against that conception of Nature which makes it a mechanism with which invisible fingers are meddling or interfering. The idea of the universe of phenomena from moment to moment in strict subjection to law; of the ongoing of suns and planets in their steady circuits mathematically accordant with the forces of gravitation and projection; of the undulatory thrills of light and heat which daily cause all the immensity of ethereal space to shiver with a velocity of nearly 200,000 miles for each one of its 86,000 seconds—is too impressive to be put aside for every babler who, on account of some asserted miracle, claims God for his ally in support of his own religious dogmatism.

Human nature is a part of the Cosmos; it too moves in strict subjection to law. Experience has enabled men to formulate laws which enable us to judge of the value of human testimony. By the aid of such laws so formulated, provided enough facts are before us, we can judge whether a witness is veracious, and whether though subjectively honest he is not objectively treacherous, the more misleading on account of his good character. A good but mistaken man is a worse witness than a liar. You may be able to

detect the liar from the nature of his testimony, but the evidence of the honest man can hardly be corrected so as to *re-present* the facts. If untrained to observation and unaware of the very limited value of the senses in matters new to perception, he is very likely either not to observe or to fail to report some essential fact or circumstance. This failure, if otherwise we can have no recourse to the facts, is worse than a lie, because the consensus of all the facts, all the conditions, of a phenomenon is necessary to explain Nature. People fly eagerly to the supernatural, either because of intellectual laziness or love of the excitement of the marvelous (especially if it relate to unknown *beings* or to deceased friends or relatives); or perhaps because their ignorance is self-flattered at the supposed failure of Science to explain things. As if every puzzle with a piece lost was a short and easy object-lesson in miracles. As if the world the scientific man knows is not a myriad times more truly marvelous than the hideous nightmare views of the middle ages produced by, or at the least not inconsistent with, the supremacy of the theologic spirit.

Not only is the natural at the bottom of the miraculous—inasmuch as we must build upon human testimony whose *factum* is a natural product, and whose value is a question of pure rationalism and experience;—but the natural as exhibited in the facts of human testimony, character and conduct is the necessary rock basis of all philosophy and knowledge. For the mere personal experience of any one man can give him but the merest shreds of knowledge. Science cannot be without the organized and carefully tested experience of the race. But that at once implies testimony and a trust in testimony.

If now any particular case of testimony comes up to the scientific standards of veracity and accuracy it must be accepted. If all the conditions surrounding the circumstances in question be fully and truly placed in the narrative, that narrative must be believed. The philosopher who would reject it because he cannot accept the idea of a personal in-

trusion into the circle of natural phenomena is a traitor to the experience philosophy and an enemy to the cause of human knowledge. For to what can we appeal if experience, the test to which we must bring any proposition whatever, is itself fallacious? Can experience be divided against itself? To say so is evidently a proclamation of universal skepticism. And the reason which must be assigned in such case is most suicidal. It must be said that we cannot accept a fact without a *natural* cause; that is, one already experienced or which will be experienced as conditioned by natural forces and substances. But this in reality contradicts natural law. For what becomes of the facts of human character and conduct implied in the rendition of the testimony in hand? If the truth of the facts was not the cause of the testimony, out of what other soil could that spring? Here truly would be events without causes, self-becoming facts of a mental kind would have to be supposed in order to reject a supernatural condition in relation to physical and mental facts. The supernatural may be linked in with the order of nature as much as the natural; it is as capable of being a cause as the natural. The invariability of law has nothing to do with the kinds of facts which form webs of relationships; the *order* of the universe not the *kind* of universe it shall be is alone implicated in the discussion; *that is*, after natural causes are rejected on account of the testimony.

The conclusion then which must be maintained as against the unduly credulous and the unduly skeptical is this: the miraculous must be brought within the range of somebody's undoubted experience. The *general* experience we have is not the test to which we must bring the miraculous, but the special experience of it as a fact on the part of somebody, guaranteed to us to be such special experience by the test of our general experience. We must follow our experience no matter what conclusions may lie at the end of our journey. If our general experience leads us up in any particular case to the special experience of somebody of the mira-

culous as a fact, then the miraculous has been brought to the test of experience. Any philosopher who denies the abstract possibility of there being any supernatural agency or of its being evidenced must either maintain that we already know everything or that we know nothing, and is therefore not worthy of being listened to.

It follows from what has been said that a miracle is not a "violation of natural law." A law of Nature is a fact; a fact cannot be violated. But it may be said that a law of Nature being a formula according to which the facts take place, in case of a miracle the formula would not be followed, the facts would not be in sequence as the formula declares them to be. Is not then the formula violated? No; for, when we attend to the matter we see that the same set of facts are not in question. For example, suppose the formula to be that the facts *a, b, c, d* are in sequence, it is no violation of this formula that *z, b, c* are not followed by *d*, nor that *z, a, b, c* are not so followed. And such is the case of a miracle. The Divine will is a new condition superseding a condition or conditions or superadded to them; our formula then must be different. If, however, the conditions were precisely the same, while the result was different, here would be a real violation of the law of Nature. If for example a stone unsupported should not fall to the earth, no change in the conditions having taken place from those existent on an occasion on which it did so fall, the will or power of an invisible being, or the invisible force or influence of anything *not* being newly introduced, then that would be a violation of the law of Nature; the formula *a, b, c* would not include *d* as a resultant, as it ought to do. Compare this case with that of a horseshoe magnet of soft iron which on the "making" of an electric circuit is able to sustain a very great weight attached to the piece of iron which it holds to itself under its two ends. Here the new condition varies the result. Without the electric current the weight and iron both fall like the unsupported stone. It is plain that both the fall and the failure to fall are cases

of law and not of its violation. So a miracle is a case of law. Only the condition in such case being of a peculiar kind, namely, the will of the Supernatural Being, we require it to be proved that such condition was truly present in that case in that special way. I say that special way, for it may well be that the will of the Supernatural Being is always present as *one* condition in every case of Natural law.

Natural law then being a fact, or a formula of facts, cannot be violated. It is not like a rule for human actions, with the policeman, the constable and the soldier behind the customs judicially established or the words written. A law of Nature is a fact in Nature, an order of arrangement and succession in a series. This being so, it is vain for theologians to reiterate as one of the proofs of the existence of a God, "that a law implies a lawgiver." Legislative law does indeed imply a legislator or legislators. But natural law is not found written down somewhere exterior to all human agency. The facts of Nature may indeed give evidence of a Supernatural Being; while the necessary conditions of phenomena do not, as such, point to an antecedently existing Being as their cause. We do not add anything to the facts when we put them into a descriptive formula. They are of no more dignity or consequence because we say they are a "law of Nature." The facts do not "obey" the law, as if law came first and the facts had to see to it that they kept within its terms. If we are going to talk about "obedience" at all we must reverse the proposition and say the law must obey the facts; what the facts are, that the law must be. If the law disagrees with the facts, that shows error in the law not in the facts. Or quitting metaphor, it shows that *men* have not observed all the facts rightly, and consequently have written *their* formulas, not Nature's, wrongly. The personification of Nature has often led to mistakes. The notion that Nature is a legislator, and that the facts are thus and so because the laws are thus written, is one of the most curious instances

of this. All "laws" are made by man; he it is that writes down these formulas or rules of action. Nature is the aggregate of facts which the formulas attempt to describe. The reflection in a mirror has as much right to give "law" to the person standing before it as man's words to Nature's doings.

We may no doubt make general propositions concerning Nature and talk about the "penalties of not obeying the law." For example, it is a law that living organic tissue in contact with red-hot iron is destroyed, and that, the living nervous system being intact, such destruction is accompanied by intense pain. Hence we may say "Nature tells us not to touch red-hot iron, and if we violate her injunction we shall be severely punished." But, in fact, Nature is voiceless: the aggregate of these recited facts do not write themselves down anywhere, there is neither speech nor language nor signs made by the facts to tell us anything. It is man who, observing the facts, tells us not to do so and so. Further, the aggregate of the facts does not inflict the pain because we have violated their injunction or an injunction of that aggregate of all facts which we call Nature. The pain is the very law itself—that is, is *in* the sequence of the facts. So take a case of apparent violation of the foregoing law, namely, that man can handle white-hot fluid metal with impunity. Here is no violation of law, for when we analyze the facts we find that *the* condition, the fact, which is a part of the web of relationships indicated in the first formula is absent in the new combination of events. The moisture from the human hand being vaporized makes an elastic cushion of non-conducting gas so that contact does not now take place. Now law exists, is a fact, in the second case and to exactly the same extent as in the first. That is, the facts take place regularly and systematically following a definite order in both cases alike. But the conditions being variant the results must be.

So the laws of health cannot be "violated." A man catches cold, ruins his digestion, poisons himself with tea,

whiskey or opium, overworks his brain by virtue of Nature and her laws and not in opposition to them. That is, the facts are so connected in sequence. The aggregate of facts called Nature neither disapproves of our conduct nor dislikes our want of attention. If a man jumps off a house or sits on a barrel of gunpowder and drops a spark into it, he meets his death, not because it is a penalty, but because that stands at the end of that row of facts. The facts of the universe have no morality, no system of rewards and punishments, no method even of progress.* Even the Darwinian theory does not necessarily, as has been supposed, really countenance an optimistic philosophy. For the survival of those best fitted, of the fittest, means not of those most admirably constructed to please the eye or the feelings of man, but those most nearly adjusted to the unintelligent, hard, unsympathetic, remorseless facts of surrounding Nature. An oyster, though much "below" a highly moral man, will survive beneath the waters as "better fitted" to the surroundings of that life than a man.

The considerations which apply to the phrase "violation of law" at once explode any mode of argumentation which, building upon that notion as a fact, or upon the true facts of an apparent "violation," endeavors to prepare the mind for the miraculous. As for example this: "Miracles are possible, for violations of physical law are of every-day occurrence. Every time a man lifts a stone he violates the law of gravitation. Every time an animal moves a muscle it annuls that law." But modes of the natural can in no way as such prepare us for the supernatural.

If the word "Sesame" opened doors and safes and trunks, if prison bolts flew back and handcuffs became unclasped, systematically, as a part of the sequences of the facts, then that would be most natural. Anything which *is*, which

* That is, no method can be said to be inherent in the *laws* by which, so far as known, only this one little sunlit mote in the ether of space has become the theater, after many ages of lower life forms, of human activity, intellect, sensibility, morality and spirituality.

does take place as a matter of fact as often as all the conditions are present, is Natural. Custom makes law throughout the universe.

The controversy as to the miraculous does not hinge upon the kind of causes we assume, personal or impersonal, nor their degree of power; nor does it in any way relate to the possibility of the coexistence of opposing tendencies. Nor is it by any means settled on the assumption of the existence of a Supernatural Being or of an invisible world. No; it depends upon the answer to be given to this question: Is here any case of facts well and sufficiently attested by reliable testimony which cannot be explained otherwise than by assuming a Supernatural cause in such case? Or, in other words, does our experience of human nature warrant the belief that certain asserted facts took place precisely as asserted, and that no facts important to the question were overlooked or designedly omitted; does our experience of external Nature, her ways and works warrant us in believing that no hidden natural cause could have been a condition of the phenomenon; and finally, does our experience of personal agency, of human nature, extended to the new case of a Supernatural Being, and corrected accordingly, agree with the hypothesis that such Supernatural Being was the real producing cause?

JOHN B. WOOD.



LITERARY NOTICES.

The Beginnings of History according to the Bible and the Traditions of Oriental Peoples, from the Creation of man to the Deluge. By François Lenormant. (Translated from the second French edition.) With an Introduction by Francis Brown. New York: Charles Scribner's Sons. 1882. xxx+588 pp. \$2.50.

Professor Lenormant's "Beginnings of History according to the Bible and the Traditions of Oriental Peoples" is curious and interesting as a study, but of little or no value as a contribution to historical study. Ewald's phrase "Book of Origins" has been the fruitful source of attempts of the kind, but we must take exception to the whole hypothesis on which such treatises rest. The Bible then is not a book of history in the proper sense of the word, any more than it is a scientific account of the Creation. It does indeed touch upon matters of history as it does upon physical questions in its account of Creation and upon moral questions in its Decalogue; but history, physics, ethics, are not the subjects with which it has properly to do. As we object to Professor Lenormant's hypothesis, we object also to his method of treatment. There is no theory for which we have more profound contempt than Astruc's "document hypothesis" theory. The notion that any man gifted with common-sense could deliberately sit down to compile a history out of two sets of documents at variance with each other and then call it a revelation from God is too monstrous for rational belief. A learned fool is the worst of all fools; and it is only a learned fool that could spin such a cobweb out of his overworked brain. Professor Lenormant assumes the "document hypothesis" as proved, and proceeds accordingly. Now the sum and substance of the Elohistie and the Jehovistic idea of Holy Scriptures is this: God in His rela-

tion to nature, as we call it, is a First Cause, the sum and source of all power in heaven and earth (Elohim); God in His relation to man and the free course of the world's development as ruled by man, is a person who consents to enter into living relationship with man, and to appear in history that he may guide man and the world to their destined end (Jehovah). Now as the speaker, as one or other of these aspects of the Divine nature in mind, or as he proposes to represent deity in the one relation or the other, so he uses the name Elohim or the name Jehovah. We have accordingly two accounts given of the Creation of Man. In the first, man is part and parcel of nature, without proper distinction of sex: as Mr. Darwin would say, the crown of nature and the perfection of the animal creation. Elohim accordingly is the word used in this first account throughout. But in the second chapter of the Book of Genesis, from the fourth verse and onward, man is represented as transplanted out of the state of nature into a state of grace and moral free agency. The man and the woman are here spoken of as created for each other, and as united in sacramental bonds; the tree of knowledge and the tree of good and evil are sacramental signs and symbols which speak to man of unseen moral and spiritual agencies; and God is represented not as First Cause, but as a person who enters into history and presides over the events which mark the beginning of the world's development. He is accordingly Jehovah Elohim and not Elohim merely. All this is plain enough to him who has the eyes to see, but unfortunately it is too simple to constitute a basis for "anterior redactions," and to allow of the ingenuity "to define the nature of these reductions."

There is seemingly some correspondence between the Aryan idea of a golden age followed by an age of silver, and brass and iron,—or as the Indians put it, an "age of perfection" (Kritayuga), and an "age of triple sacrifice" (Trêtayuga), and an "age of doubt" (Dvaparayuga), and an "age of perdition" (Kaliyuga),—and the biblical idea of Paradise; but the correspondence is only on the surface. The biblical idea of Paradise is essentially a *sacramental* idea and not a state of nature at all. It is an advance on nature, and belongs to a sphere peculiar to Divine Revelation, and is to be found in no system of natural religion anywhere.

The same is to be said of the biblical use of numbers, and of its conception of history. We are not of the opinion that the Bible furnishes us with data for a complete system of chronology. There is, it is true, in the Bible, as Professor Lenormant says, a "sacramental number ten," and many things may be found in the early historic records of the Chaldeans which correspond to this use of the number ten. But the biblical use of numbers is simply intended to

keep before us the fact that "there is a Divinity which shapes our ends, roughhew them how we will." God rules in history, and He brings to an end His plans and purposes at stated times, and according to an eternal pattern. It is for this reason that the *Toledoth* of Adam is completed in the number ten and it is for precisely the same reason that the generations of the second Adam, Christ Jesus, are 3×14 or forty-two generations. As in nature, according to Mr. Darwin, there is a principle of "natural selection" ruling "the survival of the fittest," so in grace there is a principle of spiritual selection by which some are chosen and perpetuated and others dropped out entirely. Now we maintain that this idea is peculiar to Divine revelation, and is not to be found among either the Chaldeans or Babylonians, or the Mongolian races.

We cannot in a notice of this kind pursue the subject: we touch upon it only to put readers of books like Professor Lenormant's on their guard. The book is worth the money, and is a creditable compilation of curious things which it is desirable to have in a handbook of this kind. Beyond this it is not a help to the study of the Bible; nor does it throw any light on the subject with which the Bible has more especially to deal.

Eternal Purpose. A Study of the Scripture Doctrine of Immortality. By William R. Hart. Second edition. With a Supplementary Essay on Life, Temporal and Eternal. Philadelphia: J. B. Lippincott & Co. 1882. 390 pp. \$1.25.

The object of this volume is to show that Immortality is derived from Christ alone, and that the end of the wicked is the ultimate destruction of both body and soul. The author claims that Annihilation is not exactly his subject, nor is Conditional Immortality. "The gift of God is Eternal Life;" and he says "that which is a gift must of necessity be unconditional."

He takes for his text the first and second chapters of the Epistle to the Hebrews, of which he gives a new translation. In the first part of the volume there is much that is true, beautiful and very suggestive. No one can read it without pleasure and profit. It would be impossible to give a fair idea of the originality and force of many of his expositions of important texts without making larger extracts than we have room for. We will therefore pass on to the essay on The Episode of Evil. He says: "Evil is a negation. As Darkness is the absence of Light, and as Death is the absence of Life, so Evil is the absence of Good. True, its manifestations appear to us to take a positive form, just as the deprivation of food causes the very positive sensation of hunger, or the absence of certain constituents from the blood produces intense pain. But it is, nevertheless, true that

sins and their effects, positive as they may seem to us, are but results of the absence of Good. On the other hand, Good, like Life and Light, is a positive reality. Good is infinite, Evil limited. Good is eternal, Evil temporary." But why then is Evil permitted? He answers: "God is infinitely Benevolent. While the creature's highest happiness is to glorify and enjoy Him forever, it is His object to bestow blessing upon His creatures. The principle announced by the Lord Jesus, 'It is more blessed to give than to receive,' finds in Him its highest example; it is that which lies at the foundation of His Plan of the Ages. His infinite Wisdom is called into exercise to devise means for the greater blessing of His Universe. It is in the exercise of this infinite Wisdom, carrying out the desire of infinite Benevolence, that the temporary existence of Evil has been permitted. By means of this temporary permission, heavenly Compassion, Divine Self-sacrifice, and infinite Love have been manifested. Without it they never could have been made known. . . . On the hypothesis that sin and conscious suffering are eternal, the problem of Evil is insolvable. It is only when we view Evil as an Episode, and understand that in His dealings even with the sinful, God, though just, is merciful and beneficent, that we can reconcile its presence in the universe with His character."

The author thinks that Evil in the universe is much greater than is generally supposed; that it long antedated the creation of this earth; that there are confederacies of worlds under the dominion of Satan; and that "he is still, in appearance and majesty, in wisdom and might, Lucifer, Son of the Morning." Of the fallen angels he says, "Shall we doubt that they have their ethics and their philosophies; that the argument taught to Plato by Satan, and skillfully engrafted on the creeds of Christendom, is current among them—that as the thirst for immortality is quenchless, and the processes of angelic minds require eternity for their development, they must live forever, God to the contrary notwithstanding? The Devil's falsehood, 'Thou shalt not surely die,' was probably not new when propounded to Eve. If Satan has been adroit enough to incorporate his lie in the belief of every important sect in Christendom, why should he not also have imposed it upon his angelic followers?"

Again, in speaking of the manifestations of Evil after the flood, he says: "Contemporaneously with the history of Israel, Satan tried his hand at the development of humanity. The culture of Greece, its philosophy, art, and religion of demon worship were his. To Plato he dictated the doctrine of the immortality of the human soul, and in Socrates counterfeited the Divine ethics of Jesus Christ. The Roman Empire foreshadowed the dominion which he will yet assume

over the earth. And all these three—the self-righteousness of the Jew, the self-culture of the Greek, and the self-aggrandizement of the Roman—met at the Cross, and united in the crucifixion of the Son of God. ‘And the superscription (upon the Cross) was in letters of Hebrew and Greek and Latin.’”

We have not space for the passages we had marked, on the Church, Angels, the Sunday, Democracies and Republics, on which the author's views are original and singular. His remarks on the United States are not hopeful. Those on the American Sunday are not complimentary, and would not be considered orthodox. His doctrine of the Millennium, the Resurrection and the Judgment is extremely interesting. He holds to the literal restoration of the Jews, and that the duration of human life will be greatly prolonged in this Golden Humanity.

But at the end of the thousand years Satan will be loosed from his prison and the restraint upon the nations will be taken off. They will gather for war and encircle the camp of the saints, and Jerusalem, the beloved city. God's answer will be their utter destruction. All that remains of Evil, both persons and things, beings and systems, material and immaterial, physical, psychical and spiritual, will be cast into the Lake of Fire. This fire will be made up of “the worlds rushing from their orbits upon their suns, and these blazing centers whirling with a mighty rushing sound upon the central sun of all, and thus burning together.”

These extracts give but a faint idea of the contents of this volume. It is well worth reading, and notwithstanding the exceptions that we must take to some of its conclusions, will be found both stimulating and instructive.

Social Equality. A Short Study in a Missing Science. By William Hurrell Mallock. New York: G. P. Putnam's Sons. 1882. 212 pp. \$1.

Mr. Mallock's high reputation as a writer will not be diminished by this new book from his ready pen. His vivacious manner, fine style and clear expression have won for him an eminent place among younger writers of the time. In this essay, which he describes as “a short study in a missing science,” he maintains that social equality, which he defines as equality of material circumstances, is impracticable; and even if it were practicable, that is to say, if it could be prolonged beyond one single moment, it would be a calamity. It is obvious that this is a bold venture, and in the author's treatment of the philosophers and statesmen of the modern democratic movement he displays a brilliant audacity which seems somewhat strained. In assuming to have discovered “a missing science,” “the science of human character,” he has taken a heavy risk, and his girding at

Herbert Spencer looks rather like bravado. Mr. Mallock's position would have been stronger if he had been more modest in taking it. Apart, however, from this blemish, the book is a valuable contribution to the literature of this great question of our time.

By "the science of character" the author means that in spite of countless varieties human character presents to us "certain phenomena so uniform, that it will be possible to state them as laws of human nature, and to reason from them afterwards as fixed and established principles." He claims that Buckle and Herbert Spencer use arguments which lead to this conclusion, although, strange to say, neither of them actually draws it. The importance of this science of character for Mr. Mallock's purpose is that it would pulverize what he styles the "pseudo-science" on which the modern democratic movement is founded. It would destroy the conception of man as a naturally laboring animal which underlies every scheme or system of socialism; and it would demonstrate that the motive to labor for anything beyond a bare subsistence can be expressed only in terms descriptive of character, and therefore that the cause of wealth is to be sought in a man's character and his external circumstances.

Mr. Mallock's assault is made with great force and clearness, and he states his conclusions with equal vigor. Those conclusions are, that so far from social equality being the political millennium, the bare idea of it as it is now presented by modern socialistic schools of thought is a formidable danger to society and a barrier to healthy progress.

We venture to suggest that in a new edition or other essay on the general subject the author would by no means weaken his own position by a generous recognition of the benefits which the "party of progress" has obtained for society.

Memoir of Daniel Macmillan. By Thomas Hughes, Q.C. New York and London: Macmillan & Co. 1882. 308 pp. \$1.50.

The author and subject, in this instance, are worthy of each other in character and life. Mr. Hughes, impelled by a sense of the rare excellence of the deceased, has sought to so embalm it that it may continue to act as a motive-power by way of stimulus and example. As the biographer, he has in the briefest way sketched the incidents of his comparatively short career, and then, by a wise selection from his large correspondence with notable persons, let his letters reflect the character of the man.

The story is, therefore, free from all artifice of design, and even from all appearance of eulogy. While possessing no thrill of romance, it is wonderfully uplifting by its devotion to a noble and heroic purpose. In spite of want of means, and wretched health,

"he won his way to the front rank in a difficult business, and died at forty-four, the founder and head of a great publishing house." The secret of his success lay in the fact that he was thoroughly conscious of a vocation, and was impressed with the dignity and value of his craft. Again, by patient study and wide reading, he became a man of marked intellectual power, and was recognized as such by the literary magnates of his day. In the list of his correspondents are found the names of Archdeacon Hare, Maurice, Kingsley, and others known wherever the English language is spoken or read. Withal he was a devout Christian, "one whose faith informed and colored his whole life," and thus supported in the prosecution of his sanctified ambition, he attained eminent success in the development of a beautiful character, and in the establishment of a powerful agency that will perpetuate his business skill, while diffusing knowledge to the end of the earth, as a blessing on his memory. This simple and unpretentious record is a striking proof of what may be accomplished by an undeviating adherence to a single and noble aim. No better book could be found for the parish library.

China. By Robert K. Douglas. With Maps. New York: E. & J. B. Young & Co. 1893. 400 pp. \$1.50.

Professor Douglas has given a most admirable book as a summary. Yet it is evident that he has been somewhat restricted in its preparation. It is published by the "Society for Promoting Christian Knowledge;" consequently a great range of topics or very minute elaboration of details were ruled out. Still the chapters containing "A Sketch of the History of the Chinese Empire," "The Government of China," "The Language and the Literature," are sufficiently comprehensive, as well as definite, as to be satisfactory to the general reader. In addition to the foregoing it has as topics: "Marriage;" "The Nurture and Education of Children;" "Food and Dress;" "Agriculture;" "Medicine;" "Music;" "Architecture;" "Drawing;" "Traveling;" "Honors;" "Names;" "The Chinese Year;" "Superstitions;" "Funeral Rites;" "The Religion of China." Some of these subjects are treated with too much brevity, and with too much barrenness of simple detail. Nevertheless it will prove to be a useful manual, inasmuch as the Professor is a thorough student in all that pertains to Chinese history and life, whether ancient or modern. Much of its value resides in the fact that the statements may be regarded as authentic because of the scholarship and reputation of the author. At present all information concerning China, Japan or Corea is eagerly sought and welcomed, and we thankfully accept this addition from Professor Douglas.

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Studies in Early English Literature. By Emelyn W. Washburn. New York: G. P. Putnam's Sons. 1882. 225 pp. \$1.50.

Although the author disclaims any ambitious purpose, and calls her book simply a general sketch of the subject, she has achieved a success which more pretentious efforts have failed to gain. In nine chapters, the growth of our language and literature from the Anglo-Saxon time to the age of Francis Bacon and the Authorized Version is described with rare, loving insight and graceful diction. Each period has been studied with care to apprehend its characteristic spirit and tendencies. The author rightly regards the literature of her race as the expression and fruit of its life, and throughout the book we mark the evidences not only of wide and scholarly research, but also of a reverential and Christian temper. It is difficult to say which of these chapters is the best. That on the Age of Chaucer will please many by its literary graces, while others will more highly value the genial and discriminating notices of the great writers and divines of the Elizabethan time. A sentence from the latter will suffice to indicate the author's attitude and spirit: "Hooker, to my mind, is in many regards the great type of the English Church." The work of "Ecclesiastical Polity" remains to this day like the Pyramids alone amid the barren sands of Church polemics. It was a marvel even then. Clement VIII. uttered what his age and ours must repeat: "There is no learning that this man hath not searched into; nothing too hard for his understanding; his books will get reverence by age; for there is in them such seeds of eternity that they shall last till the last fire shall consume all learning." It is much to be desired that this scholarly and truly Christian review of our early English literature may be circulated widely among students and young people. To others, even the cultivated and learned, it will be, we think, very acceptable; but for the young and inquiring it is a particularly valuable book.

A History of English Prose Fiction, from Sir Thomas Malory to George Eliot. By Bayard Tuckerman. New York: G. P. Putnam's Sons. 1882. 331 pp. \$1.75.

Mr. Tuckerman traces in this volume the gradual progress of our Prose Fiction from the early romance to the novel of to-day. His purpose is to show how the romance or novel reflects the sound life of their respective epochs, and also how the fiction of each period has reacted upon social life and manners. Beginning with the romance of Chivalry he proceeds to the age of Chaucer, thence to Sir Thomas More, to the age of Elizabeth, to the Puritans, and to the Restoration. The eighteenth century is dealt with in two interesting chapters; the nineteenth being somewhat hastily and slightly treated

in the eighth and last chapter. As might be expected, the earlier portion of the book is the best. The reader of a literary turn of mind will have great pleasure in following Mr. Tuckerman through these regions of ancient English fiction and romance. The transition from the ancient to the modern novel is carefully traced. The author quotes from Fielding and other writers of the seventeenth and eighteenth centuries, showing that they had no intention to produce works of evil tendency, but simply supplied word-paintings of life as they saw it. The literary standards of the time demanded this. They were artists, not moralists. The fiction with a moral purpose in it which the present time demands is a modern growth.

The remarks of Mr. Tuckerman on the use and abuse of fiction, with which he concludes his review of the writers of the present century, are just and seasonable. There is a class of novels which should be excluded from every household. And they are not "dime novels" or police-gazette stories, but "books issued by respectable publishers and often written by women." Parental supervision of their children's reading is the only safeguard against such detestable works.

Science and Sentiment; with Other Papers, chiefly Philosophical. By Noah Porter, D.D., LL.D., President of Yale College. New York: Charles Scribner's Sons. 1882. 506 pp. \$2.50.

Though the papers which compose this volume have been already given to the public, either as lectures or critical essays, they are in their new form both timely and welcome. They are on a variety of subjects, and yet they are well combined in a volume under the name of the first essay, as above. There are fourteen of them in all. The first is a beautiful exposition of the relations of Science to Sentiment, including those of Reason to Religion. The second, on The Sciences of Nature versus the Science of Man, being a Plea for the Science of Man, is the celebrated Address before the Phi Beta Kappa Societies of Harvard and Trinity Colleges in June and July, 1871. It is an extremely able production, and cannot be read too often by all who have to do with the subject of education. In the third Christian Philosophy is defined and defended. In the fourth, fifth and sixth the learned author pays his respects to John Stuart Mill as an autobiographer, philosopher and theologian. The seventh is on Professor Tyndall's Presidential Address on "Science and Man," delivered in 1877. The eighth is a Philosophical Meditation on Physiological Metaphysics; or, The Apotheosis of Science by Suicide. In the ninth he treats of Force, Law and Design, a Philosophical Study for Non-Philosophical Readers. It was first published, like the eighth and several others, in the *Princeton Review*. The tenth is an able review

of Professor Huxley's Exposition of Hume's Philosophy. The title of the eleventh is *The Newest Atheism: its Enfant Terrible*. The terrible child in this case is the late Professor William K. Clifford, who beginning as a High Churchman became an outspoken atheist, and whose "atheistic logic possessed him like an evil demon, shooting him along arrowy rapids, and plunging him down abysses of denial, into which most men shudder even to look." In the twelfth we have a *Critical Essay on Herbert Spencer's Theory of Sociology*. It is a masterly review, in which Mr. Spencer and his theory are treated with well-deserved severity. It ought to be read by every one who has perused the dreary lucubrations of that philosopher on this subject. The thirteenth, entitled *The Kantian Centennial*, is a discussion of Kant's philosophy and its influence on the thought of the present century. It has more readers in this generation than ever before. The fourteenth, on *The Collapse of Faith*, was published only last May, and fitly closes a most admirable contribution to the apologetic religious literature of the day.

Mitslav; or, The Conversion of Pomerania. A True Story of the Shores of the Baltic in the Twelfth Century. By the late Rt. Rev. Robert Milman, D.D. New York: E. & J. B. Young & Co. 1882. 360 pp. \$1.05.

This is a very instructive as well as entertaining book. Under the guise of a story, the writer has given an account of the Conversion of Pomerania, on the southern shore of the Baltic, by Otto, Bishop of Bamberg, in the twelfth century of our era; and it is the more interesting from the fact that the author, subsequent to its composition, became himself a great missionary Bishop, and died in the discharge of his duty some 1500 miles from Calcutta, after nine years of incessant labor in his diocese, having poured into his work his very life.

We shall not mar the reader's enjoyment by giving any outline of the story as it is here told. Suffice it to say that it is very well managed as a story, and is carefully attentive to the manners and customs of the age and people to which it relates. Otto, the fearless, energetic missionary; Mitslav, the brave Sclavonic chieftain; and Illah, the beautiful daughter of the fierce heathen high priest, are all pictured forth in life-like colors, and will be sure to arouse deep interest in the reader's breast; and the graphic descriptions of romantic and exciting scenes and events (which are nevertheless true to history) will serve to fix in the memory the narrative of the Conversion of Pomerania.

The present volume forms one of the most attractive of the series entitled "*The Home Library*," published by the venerable Society

for Promoting Christian Knowledge, and kept on sale by Messrs. Young & Co., New York. The series numbers over thirty volumes, written by able scholars and authors, on Church History, Biography, the Holy Land, etc., and are admirably adapted for Sunday reading in Christian families.

Spare Hours. By John Brown, M.D., LL.D., etc. Third Series. Locke and Sydenham, and other Papers. Boston: Houghton, Mifflin & Co. 1883. xxxviii + 368 pp. Price, \$1.50.

It is a great misfortune that so little comparatively exists to represent the fertility of Dr. Brown's mind and the breadth of his attainments. Notwithstanding his exceptional skill as an entertaining and instructive essayist, he hesitated to use the pen, and duty rather than ambition was the motive of all effort in a literary direction. The reader of this meaty volume will unite with us in the regrets expressed, and will wonder that a mind so prolific, voluntarily limited itself to occasional outgivings.

The majority of the articles here gathered have a direct relation to the medical profession, and yet they are so constructed, are so replete with learned reference and acute observation, show such a broad and intelligent sympathy with all the earnest and lawful pursuits of men, that every cultivated reader will delight in their perusal. While the style lacks terseness, yet it is crisp; and the frequent appearance of quaint thought, expressed in a somewhat olden way, begets an unusual zest and enjoyment. One thing is specially observable as characteristic of the man. He was catholic in his opinions, and was ever disposed to judge the claims of men and organized bodies, of schemes and theories, by what was actually accomplished rather than by assumed possibilities.

The papers on Locke, Sydenham, Combe and Marshall are well worthy of special regard by medical students, as affording practical advice that may prove serviceable in these times of ologies and theories. "Excursus Ethicus" is a notably bright essay among others, none of which are dry or dull. We therefore warmly commend the book.

A Short History of French Literature. By George Saintsbury. New York and London: Macmillan & Co. 1882. 590 pp. \$2.25.

An adequate notice of this book exacts too much space. It covers so long a stretch of time and embraces so many departments of literature that an ordinary review article would scarcely meet the conditions that justice demands. The author, in its preparation, felt himself so hampered by fears of bulk as often to yield to brevity of statement when more fullness was desirable, both for his own reputation and for the benefit of the reader. It must be borne in mind that it

is a history of the growth, and not a criticism, special or general, of French literature. It is wonderful that so much classified and valuable information, gleaned from so large and inviting a field, could be compacted into a duodecimo volume of 590 pages. That Mr. Saintsbury has performed his difficult task with surprising success is admitted by all scholarly readers, and, as an educational agency for the use of young students, it is acknowledged to be the best help thus far published.

The volume is divided into three books: 1st, Mediæval Literature; 2d, The Renaissance; 3d, Seventeenth Century; 4th, The Eighteenth Century; 5th, Nineteenth Century. The first two are concerned principally with the germinal periods in which the French language and the early forms of its poetry and prose were being developed. The last three more specially treat of the permanent workers in literature, poets, dramatists, novelists, historians, philosophers, theologians, essayists and scientific writers. A full index is appended, in which may be found the record of the birth and death of the authors mentioned in the different departments of the history. We only follow in the wake of the press generally in giving our hearty commendation of the book.

The World's Encyclopedia of Expression. Words classified according to their meaning as an aid to the Expression of Thought. By P. M. and I. L. Roget. New York: John B. Alden, publisher. 1888. 1000 pp.; Index, 271 pp. \$1.

Roget's Thesaurus is a reversed dictionary. In Webster's dictionary we look up words to find what ideas they express. In Roget we look up ideas to find what words can be used to express them. Readers use Webster to understand what they read. Authors, writers, thinkers, orators, use Roget to get a store of words to express themselves with. All the topics of thought which men have to deal with are systematized and enumerated to the number of one thousand; then under each of the thousand all the words related to it are collected, so that the writer who is using the Thesaurus in composing has all the possibilities of the English language laid before his eye together. A complete alphabetic index of the words is added, so that one can find the head under which his subject is treated, by looking up any word for it.

They say that it is impossible to give a man brains, but this book aims to do something next to that—to supply him with plenty of good words.

It was first published in 1853, after fifty years of work upon it by its learned author. It took rank at once as a standard work, and has since been issued in many successive editions, with constant improvements.

Personality: Human and Divine. By the Rev. Wm. W. Olssen, S.T.D. New York: Thomas Whittaker. 1882. 117 pp. 75 cents.

It is well known to those who are interested in S. Stephen's College that Prof. Olssen has, for many years, made his department a valuable aid in philosophical and abstruse studies. In European universities the most profound theological research and advance in popular and ethical science have been by those who are acknowledged as among the best teachers of Greek and Hebrew.

No one acquainted with Dr. Olssen's carefulness and ability in his studies will be surprised at the appearance of a work by him on an abstruse though important topic of theology. There is seen, without any intention of showing it in the points discussed and the arrangement of argument, the clearest evidence of the author's full command of the principles of the languages which he has made his special study. We refer especially to pages 86, 87, 106-108.

The topics discussed are the nature of *Persona*, and the different theories of matter. After this we have: I. Human Personality; II. Personality of God; III. Tri-personality of God. He clearly proves human personality by the mental, physical and natural characteristics of the higher and lower animals; personality of God by the material universe, by special spiritual attributes which the Supreme Spirit discloses to men; tri-personality of God he proves by the personality attributed to vegetable life, by the changes in the lower forms of animal life, by the germs of reason and responsibility in animals, and by reference to the triad existence of God in all the known religions of the world. To each part there is given a clear summary of the topics discussed.

The work is also valuable for the reason that it presents a most complete argument for the doctrine of the Trinity, and in a new and attractive form.

Montesquieu's Considerations on the Causes of the Grandeur and Decadence of the Romans. A new translation, together with an Introduction, Critical and Illustrative Notes, and an Analytical Index. By John Baker. New York: D. Appleton & Co. 1882. 526 pp. \$2.

This is a translation of Montesquieu's "Considerations on the Causes of the Grandeur and Decadence of the Romans." The American translator, Mr. Jehu Baker, of Belleville, Ill., has added "Critical and Illustrative Notes," which are "incidentally a rational discussion of the phenomena and the tendencies of history in general." Mr. Baker is evidently a student of history, and his notes and annotations prove him to rank among the first in the department to which he has given himself. He has succeeded in making a valuable contribution to our historical knowledge, and has proved himself to be a philosophical thinker, as well as a thoroughly read scholar. The

title of the book hardly does justice to its contents. It is in reality a series of most profound and valuable reflections upon the growth and decline of the Roman people from their first appearance in history to the final extinction of the empire. It is a study of institutions somewhat after the manner of Mr. Maine, and may be consulted with advantage by every philosophical student of history.

The Early Days of Christianity. By F. W. Farrar, D.D., F.R.S. (Author's Edition.) New York: Cassell, Petter, Galpin & Co. 1883. xvii + 664 pp. 75 cents.

A complete and unabridged Edition in extra cloth binding.

NOTES AND QUERIES.

COMMUNICATIONS FOR THIS DEPARTMENT MUST BE BRIEF, AND SIGNED BY THE WRITERS.

WILL some one give the authorship of the well-known quotation:

"Novum Testamentum in vetere latet
Vetus Testament in novo patet"?

It has been attributed by some to S. Ambrose and by others to S. Augustine (Quæst. in Ex. LXXII.), and on this account I have had my doubts aroused and would be thankful for any light thrown about the matter. Perhaps I should add a well-known exegetical scholar of England says S. Ambrose is its author, but a professor of divinity in Scotland assigns it to S. Augustine.

HERBERT E. GEORGE.

THE ENGLISH AND AMERICAN PSALTERS.

In reply to the inquiry of the Rev. Dr. Townsend, I would say that my reading and comparing of the English and American Psalters have brought to light five places in which our Revisers have changed the wording of the English Prayer Book in the Psalter.

Some of these changes are very slight indeed, but all of them undoubtedly were made because the other words were either obsolete or unusual expressions.

The changes that I have noted are the following: Psalm IV. 2, "falsehood" for "leasing;" Psalm XLIX. 14, "dominion" for "domination;" Psalm LVI. 8, "wanderings" for "flittings;" Psalm LXVIII. 13, "lain" for "lien;" Psalm LXXXIII. 9, "Midianites" for "Madianites." In making these changes, two other words that were then either obsolete or used with a different meaning seem to have escaped the revisers of the Psalter; namely, the word "holpen," in Psalm LXXXVI. 17, and the word "prevent," in Psalm 119, 147, and Psalm XXI. 3.

J. PHILIP B. PENDLETON.

I

**THE RIGHTS AND DUTIES OF RECTORS, CHURCH-
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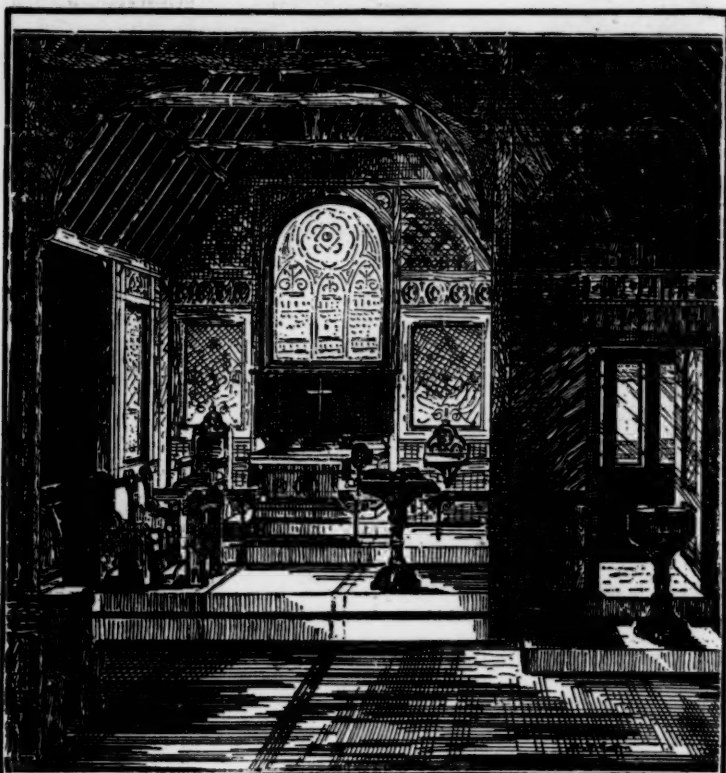
To make use of a hackneyed expression, but in this case perfectly appropriate, this is an *exhaustive* treatise on the subject to which it refers. We have examined it very carefully, and have not found any mistakes and incorrect statements, any opinions that do not seem to be well sustained by authorities that demand respect. Cases that have occurred in which important questions have been settled are given from the reports, and all important questions about which there may be two opinions, and that have been judiciously determined, are to be found here. It would appear to any one that carefully looks into the matter, and gives the book anything deserving the name of careful examination, that the author, if a priest now, was a lawyer once, or must have had a legal training or a very decided bias for legal criticism. We believe that Mr. Baum had been admitted to the bar and practised law before he took Holy Orders. That accounts for the interest manifested in the undertaking of the subject, and for the ability with which it has been carried out. A full table of contents and a copious index add to the value, and materially increase the facility for using this work.

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